

“Books of the Church Series”



The Book of the Parish Church of Peebles

A. D. 1784-1885

Presbyterianism

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Dr Gunn

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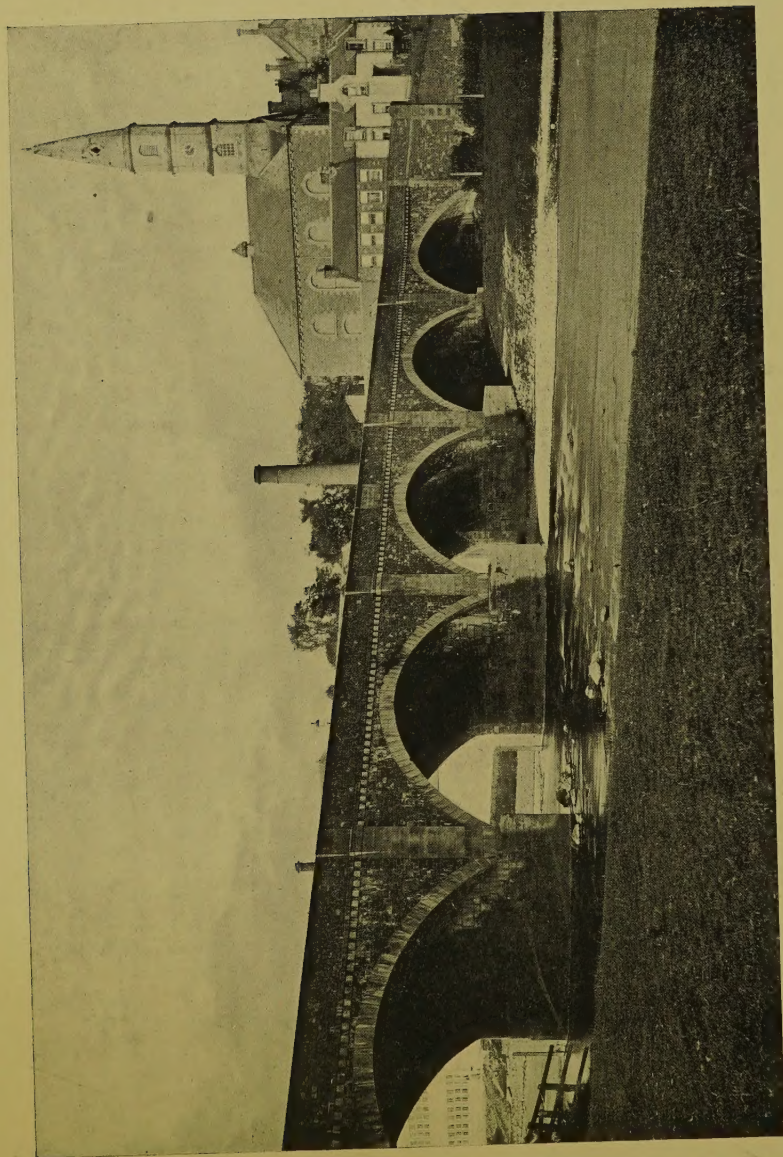
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THE PARISH CHURCH OF PEEBLES.

A.D. 1784-1885.



PEEBLES BRIDGE, 1465. PEEBLES CHURCH, 1784-1885.

THE
PARISH CHURCH OF PEEBLES.

A.D. 1784-1885.

PRESBYTERIANISM.

Being the Ninth Volume of the Series of the
BOOKS OF THE CHURCH.

BY
DR GUNN.

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PREFACE.

This is the history of that Parish Church of Peebles which immediately succeeded the ancient Cross Kirk in the year 1784, and was demolished in 1885. Its Ministers were the Rev. Dr Dalglish, Dr Lee, Mr Buchanan, Mr Elliot, Dr Monilaws, and Mr Lorraine.

During the single century embraced here the Church of Scotland was disturbed by many divisions, through which she was the means of giving off daughter Churches to the Scottish Nation.

The Church of Scotland having learned her lesson, and the daughter Churches having performed their mission, it is not too much to hope that after the European War, the successor of this nineteenth century Parish Church will witness within her walls the consummation of one united Scottish National Church.

Keeping this end in view, the writer has traced throughout the rise and development of all the daughter Churches which have sprung from the Church of Scotland in the Parish of Peebles.

THE BOOKS OF THE CHURCH.

- I.—THE BOOK OF STOBO CHURCH, 1170-1907.
- II.—THE BOOK OF ST ANDREW'S CHURCH, PEEBLES, 1195-1560.
- III.—THE CHURCH AND MONASTERY OF THE HOLY CROSS OF PEEBLES, 1261-1560.
- IV.—THE MINISTRY OF THE PRESBYTERY OF PEEBLES, 296-1910.
- V.—THE BOOK OF LYNE AND MEGGET CHURCH, 1165-1911, WITH ST MARY OF THE LOWES.
- VI.—THE BOOK OF THE CROSS KIRK OF PEEBLES, 1560-1690.
- VII.—THE BOOK OF LINTON CHURCH, PEEBLESSHIRE, 1160-1912.
- VIII.—THE BOOK OF THE CROSS KIRK OF PEEBLES, 1690-1914.
- IX.—THE PARISH CHURCH OF PEEBLES, 1784-1885.

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FOREWORD.

THE following is the succession of churches in which divine service has been celebrated in Peebles according to the ritual of the National Church:—

(1.) ST MUNGO'S.—An early unrecorded church, founded by Kentigern or by one of his disciples, which stood within its churchyard at the head of the Old Town. It represented the ancient British Church of Ninian and Kentigern; possibly at a later date it exhibited the teaching of Cuthbert, who prepared the way for the Romish Church.

(2.) ST ANDREW'S.—This church, a fragment of whose ruins may yet be seen in the churchyard of Peebles, was erected within the first century of Queen Margaret's Reformation, some of the stones of its predecessor being utilised in its erection. The dedication service was celebrated on Sunday the 29th October 1195. The church was burned by the English in the year 1549, but continued, nominally at least, as the Parish Church according to the Romish phase of the national religion until December 1560.

(3.) THE CROSS KIRK.—This church was the first according to the Reformed Faith of the Church of Scotland, and became the Parish Church in succession to St Andrew's from 1560 to the close of 1783. It was founded in the year 1261 as the Church of the Monastery of the Trinity Friars, and upon their dispersal at the Reformation was handed over to the parishioners.

(4.) ST ANDREW'S, on the Castlehill.—This was the immediate successor of the ancient Cross Kirk, and was dedicated for divine service on the second Sunday of January 1784, and continued until Sunday, 29th March 1885—in all, one hundred and one years. Its history is the subject of this volume.

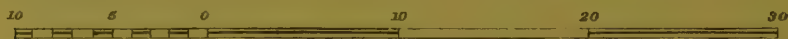
(5.) THE PARISH CHURCH OF THE XIXTH CENTURY was opened for divine service on the last Sunday of March 1887, as the successor of St Andrew's, which was demolished.

ST ANDREW'S CHURCH OF PEEBLES, ERECTED ON THE CASTLEHILL, A.D. 1784.

"I dedicated our new church, called St Andrew's, to the service of God, 8th January 1784." Those are the exact words of the minister of the church, the Rev. Dr Dalgleish, written by him in a letter to General Hutton, who was at the time collecting information for an ecclesiastical history which was never accomplished. The MSS. of General Hutton are bound up in two volumes, and are preserved in the Advocates' Library, Edinburgh. Five hundred and eighty-nine years had

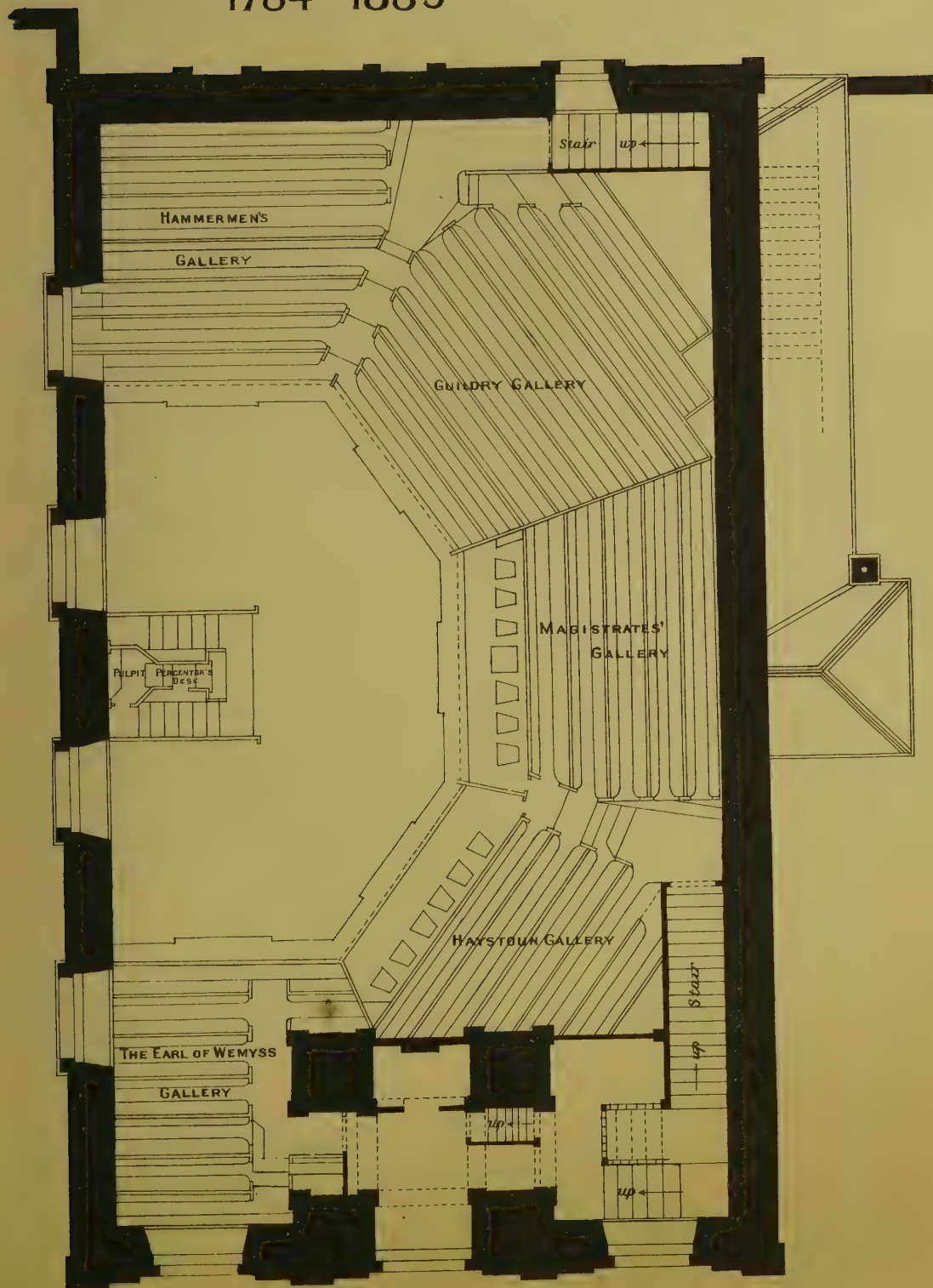
elapsed from the dedication of the first Parish Church of St Andrew, but between the two dedications the Cross Kirk had intervened as Reformed Parish Church for two centuries and a quarter. This was not the first place of worship to be erected upon the Castlehill of Peebles, for as far back as the year 1153 there was in existence on the same site the chapel of the castle. A part of its possessions still exists in the lands of Chapelhill, a little to the north of Peebles.

1784-1885



PEEBLES PARISH CHURCH

1784 - 1885



GALLERY PLAN.

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1760-1807. **The Ministry of the Rev. Dr Dalgleish.**

Forty-seven years. Tenth minister of Peebles. Church of Scotland Presbyterian.

THE Rev. Dr Dalgleish was the first minister of St Andrew's, and the tenth and last of the Cross Kirk. At this date he had been minister of Peebles for twenty-four years. He was presented to the church and benefice by the Earl of March, on the 26th November 1760. He was called on the 26th of March 1761. He was ordained on the 2nd of July 1761; and died on the 20th September 1807, aged seventy-four years, having been minister of Peebles for forty-seven years, half of which were spent at the Cross Church and half at the Castlehill.

PEEBLES IN THE DAYS OF DR DALGLEISH.

Not many persons living in Peebles to-day ever heard of Dr Dalgleish. Some indeed might be named who have been told about him by their "forebears." But the number of such individuals is very small, and that small number is gradually melting away. Why do we choose Dr Dalgleish as a landmark, a dominating figure, one who stands out conspicuously above his contemporaries? Because, in the first place, he was one of the most important and striking personalities of the Royal Burgh during his long life within its bounds; secondly, because he was a link binding the eighteenth and nineteenth centuries together; and thirdly, because, with perhaps two exceptions, he was more widely known than any other resident. Moreover, he was a man of whom any locality might be proud—a man of intellectual power, of learning, and of influence. He came to Peebles long before the eighteenth century closed, and lived till some years of the nineteenth century had passed. During his time what is called a primitive state of society existed. Peebles was a quaint, quiet, isolated country town—shut out from the world, with no facility of intercourse with the Scottish metropolis. The roads which connected it with other parts of the shire, and with Edinburgh, were hilly and bad; public conveyances there were none, and of private conveyances there were few. It is true that a "caravan" made a stated journey to Edinburgh once a week or so, but it was so long, arduous, and uncomfortable a journey that most travellers preferred to walk; and it is also true that the "caravan" was succeeded by the more civilised vehicle called the "Fly;" yet even it occupied a whole day in conveying its passengers from the burgh to the city, stopping *en route* at the Wellington Inn to allow them to dine! When Dr Dalgleish came to Peebles the entire population of the parish was 1582, and there were only twenty-eight houses which possessed seven windows and upwards. By the beginning of the nineteenth century, however, the population had increased to 2088, of whom 151 were employed

in agriculture, and 336 in trade, weaving, and handicraft. At the close of the eighteenth century there were only nineteen clocks in the whole parish, two gold watches, and nineteen silver watches. Thus it will be seen that Peebles then was a different place from Peebles now. But old customs were gradually dying out during Dr Dalgleish's time, and new customs were being introduced. A change was coming over the aspect of society. By the time of the Doctor's death, wheeled vehicles were becoming, if not common, at least more familiar to the people than they had been when he arrived. It must be remembered that not until 1812 was a gig seen in Yarrow, though it was a little earlier that such a conveyance made its appearance in Peeblesshire.

The Parish Church for several years after Mr Dalgleish (for he was not made D.D. till the beginning of last century), came was the Cross Kirk—now a ruin hemmed in by manufactories, surrounded by new streets, with workshops in the immediate vicinity. Then it stood a solitary, venerable, and picturesque building, embosomed among fine old trees, beyond the precincts of the town, the only place of worship for the inhabitants with the exception of the Anti-Burgher meeting-house. Mr Dalgleish was an excellent preacher, “a burning and a shining light,” as was testified, and he was held in deep respect by all classes. The Cross Kirk had been the Parish Church since the Reformation. Before that event it was a celebrated ecclesiastical establishment in connection with the Roman Catholic Church. It had its monastery, its cloisters, its Red Friars, and its “Kirklands.” Its fame had eclipsed that of St Andrew's Church—whose ruins stand in the present churchyard—and its history can be traced back to the time of Alexander III., when it was surrounded by a halo of sanctity on account of legend and miracle. The Cross Kirk was exactly 500 years old when Mr Dalgleish was presented to the parish and ordained by the Presbytery of the bounds. Though it had been repaired again and again since the Reformation, it can be easily understood that a building so old was in constant need of something being done to it to keep it, at any rate, “wind and water tight.” In these days not much in the way of comfort was demanded by the worshippers. The present generation, with its fastidious tastes, would not sit for a quarter of an hour in an edifice with which its forefathers were perfectly well satisfied. The services of the sanctuary must be made “bright” and attractive, and there must be not only ease but luxury if the worship of God is to be observed.

It must be borne in mind that Peeblesshire was not a musical county in the days of Mr Dalgleish, and so the praise which was offered in the Cross Kirk by precentor and people would shock the ears of those who cannot imagine a service without instrumental music, and who improve and adorn it with oratorios, cantatas, and anthems. The Psalms only were sung. Paraphrases were a later innovation, and provoked opposition and protest. The line was read out, and old tunes were rigidly adhered to. Yet no one who was not very ignorant would sneer at and condemn these days. Simple the service was, but simplicity did not imply insincerity. It suited the times, and no doubt God was worshipped as sincerely as by congregations of the present time. We do not say we prefer the past to the present,

or would bring the past back again. But we must acknowledge that there were as good Christians then as now.

What would we give for a glimpse of the Sabbath gatherings in the Cross Kirk! We can listen to the "jowin' of the Auld Kirk bell" as it sounds on the quiet morning over the valley, and is heard among the hills. People pour out of the closes and houses of the High Street, Northgate, and Old Town. Some wend their way across the high arched "Cuddy Brig"—which has disappeared long ago; across the little wooden brig which leads towards Brig House Knowe, and a stream of worshippers flows up the narrow path, bordered by trees, so often trodden by friars and monks; and "foregather" for a "crack" with those who come along the hedge-lined road from the Leidgate. The Provost and magistrates in state proceed to their "loft." The schoolboys, under the guidance of Mr Oman and Mr Brown, march to their proper place. And Mr Dalgleish himself is a conspicuous figure—for he is altogether an imposing personage as he comes with stately step along from the Manse, and is seen advancing between the high hedgerows with his cocked hat, knee breeches, silver buckles, gold-headed cane, and powdered hair.

As has been said, Dr Dalgleish, or, as he was called, "Dr Digleese," was greatly respected. Besides his oratorical powers, he possessed a kindly heart, and unostentatiously dispensed his charity among the poor. When he appeared in the Old Town or the High Street the "wives claverin' at the close-heads" suddenly stopped their conversation, and swiftly and mysteriously disappeared. Yet when the Doctor did wrong the Town Council did not fail to rebuke him. For on one occasion they ordered him to give up pasturing his horse and cows in the (St Andrew's) churchyard; and lest he should be obstinate and persist in the evil practice they ordered a lock to be placed on the gate to keep him out. Now in this affair the Doctor erred, and the Council did right. He was entitled, as is every parish minister, to the grass of the churchyard, but (it was an old as it was an objectionable custom to put sheep in to eat it down), he had no right to allow his "horse and cows" to trample on and waste the graves. He was only, however, doing what Dr Hay had done before him as minister, and the Council were only following the course pursued in that case by ordering him to desist.

In his day the same Council solemnly adopted the resolution of appointing a resident hangman! This looks an ominous step to take towards the close of the eighteenth century. But whether such a presence in the Royal Burgh was merely to maintain its dignity, whether it was really for active work, or whether it was simply to deter by the terror of his name and the sight of such an awful official, we are left in doubt.

Dr Dalgleish seems to have become possessed with the idea that a new church was necessary. We cannot tell if he spoke first of all to the heritors privately on the subject, and got no encouragement, but we know that he went to the Presbytery and caused that reverend body to make a representation to the heritors. The Presbytery at that time consisted of the following ministers:—*Peebles*—William Dalgleish; *Innerleithen*—Robert Scott; *West Linton*—Thomas Findlater (his son Charles, afterwards of Newlands, was his assistant and successor); *Eddleston*—

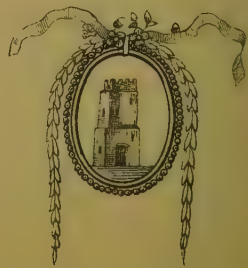
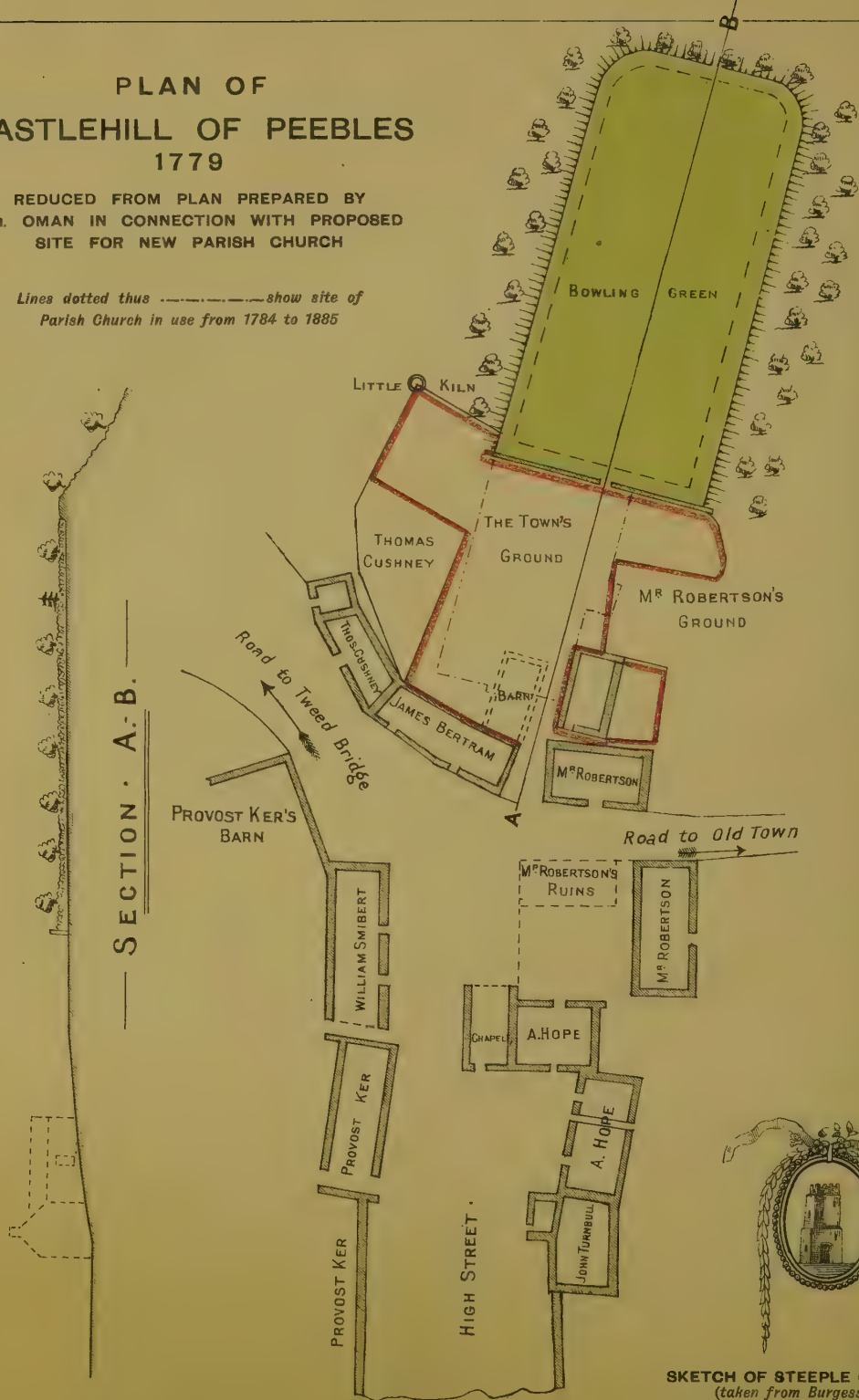
Patrick Robertson, D.D. (the second of the family who gave ministers to the parish from 1696 to 1856; the late Dr Robertson died in 1856); *Traquair*—Alexander Adams; *Newlands*—James Moffat, D.D.; *Stobo*—John Baird; *Lyne*—Alexander Johnston, who died in 1788 at the age of 102; *Kirkurd*—Thomas Gibson; *Tweedsmuir*—Thomas Muschet; and *Drummelzier*—William Wallace. This representation the heritors could not ignore. Accordingly on a bright warm July day in 1777 the heritors met to consider the matter of a thorough overhaul of the Cross Kirk or the erection of a brand new building. When they were assembled Dr James Hay of Haystoun, whose connection with the church was close and friendly, was asked to preside, and Mr Oman, who was both schoolmaster and “vicar of Peebles,” was appointed clerk. It is interesting to recall the names of those who had property in the parish at this time, and who assembled on this and other occasions. These were—The Earl of March, whose factor, or “doer,” was Mr James Tait, W.S., Edinburgh; Dr Hay; Burnett of Barns; Sir James Naesmyth; Murray of Cringletie; Williamson of Cardrona; Honourable George Murray of Blackbarony; Sheriff Stevenson of Smithfield; Sir John Elliot of Chapelhill; Smith of Templebar; Provost Ker; Captain Kennedy of Kailzie. Dr James Hay had entered on the possession of Haystoun estate about fifteen years before 1777; but Kingsmeadows—originally a small mansion which has been added to very frequently—was not built till 1795, or eighteen years afterwards. Mr Oman’s name lingered long in the traditions of Peebles as a successful teacher and a worthy man. The “vicarage” which he held had descended from pre-Reformation times. The proceeds were employed to pay the precentor in the church, and they were obtained by a small tax levied on each house.

The heritors got Mr Brown, architect, Edinburgh, with “skilful tradesmen” from the city, to inspect and report on the state of the Cross Kirk, and also to give an idea of the cost of “repairs.” In 1778 it was reported that so much money would be required in order to put it in a proper state that it would be better for the heritors to build another church. They evidently were not prepared for this; regarded the report as too vague, and recommitted it. But Provost Ker pointed out that the Cross Kirk was not convenient for the people, that aged and infirm persons could not walk so far out of town; and that there was a site which could be easily got for a new edifice. The Provost was a man of great weight. His family had long been connected with Peebles, and he knew the desire of the people. The heritors postponed consideration of the proposal till another meeting, when they would have before them the detailed report by Mr Brown and the full plan of Provost Ker. Mr Brown could not give them greater satisfaction than he had done, and the Provost’s proposal was therefore the only one before them. However, ere they decided finally on it, Provost Ker was succeeded by Provost Reid—a man of still greater note, a man in many ways most remarkable. The record of some of his sayings, prescriptions, and operations still survives. He was the principal medical man in the county, and his fame was not confined to it. His opinion was sought far and wide. He bought and lived till his death in Queensberry House, now the Chambers Institution. But Mr Ker was present at the decisive meeting of the heritors, and was backed up by Dr Reid. So

PLAN OF CASTLEHILL OF PEEBLES 1779

REDUCED FROM PLAN PREPARED BY
WM. OMAN IN CONNECTION WITH PROPOSED
SITE FOR NEW PARISH CHURCH

Lines dotted thus show site of
Parish Church in use from 1784 to 1885



SKETCH OF STEEPLE OF PEEBLES
(taken from Burgess Ticket)

REMOVED IN 1776



— SCALE OF FEET —

PLAN OF CASTLEHILL OF PEEBLES

ENLARGED FROM ORDNANCE SURVEY
PLAN, 1868



100 50 0 100 200

— SCALE OF FEET —

it came about that in 1779 it was agreed to build a new church on ground given by the Town Council at west end of the High Street, on a vacant place in front of the Bowling Green (which is a very old green), and known as the Castlehill of Peebles. The plans were finally adjusted according to Mr Brown's drawings; but when the erection was finished and the steeple appeared, stunted and inelegant, on being taken to task he declared that his design had been shamefully departed from. Before the interior was completed some alterations were made, in order to give additional accommodation for the poor and a proper stair to Dr Hay's loft. When the heritors were about to take it over they appointed a committee of tradesmen to see that all the work was properly executed. That committee, which went over it in 1783, consisted of John Sanderson, mason in Innerleithen; Wm. Paterson, mason in Peebles; Laurence Goodall, wright in Peebles; Wm. Elder, wright in Traquair; David Russell and Walter Steel, slaters in Peebles. Mr Tait, the factor for "Old Q.," as he was called, made some objection about a pew which had not been assigned to the Duke, but after a good deal of negotiations the matter was amicably arranged. When the church was formally opened Mr Alexander was Provost of Peebles. In that church Dr Dalgleish officiated from 1784 to 1807.

Among the regular attenders on the Doctor's ministrations in 1801 was a celebrated man—Mungo Park. He was born at Foulshiels, in Yarrow, in 1771, and had received his education at the Grammar School of Selkirk. He was for a time an apprentice to Dr Thomas Anderson of that town—a famous physician and surgeon in his day—but afterwards went to complete his studies at the University of Edinburgh. He was appointed in 1792 surgeon in the East India Company, and sailed for the East Indies in the "Worcester." On his return he entered the service of an association for promoting discoveries in the interior of Africa, and in 1795 went to the Dark Continent, where he had several stirring adventures on the Niger. He came back to his native country, and quitted it in 1798 for London, whence he came to Peebles in 1801, accompanied by his wife, who was a daughter of Dr Anderson of Selkirk, and a black servant he had brought from Africa. He took the house in the Northgate, at the head of the "Briggate," which is distinguished by two pillars at each side of the door, and which in later times was occupied by Mr Fotheringham, writer. He obtained a good practice—notwithstanding the fame of Dr Reid—and set up a "surgery or apothecary shop" in the High Street, where a Temperance Hotel is now, but which, "within the memory of man," was a flesher's shop, kept by Mr Robert Ballantyne, next door to "Jamie Dickson the baker." A stone in the front wall of the house marks the spot where this small and humble tenement stood. Among his friends in Peebles were Colonel John Murray, who lived at "Quebec Hall" (Sheriff Orphoot's house), at the Eastgate end, Mr Williamson, and Dr Adam Ferguson, the historian, who lived at Hallyards. With many of the residents in the town he was on terms of familiarity. Some of them had known him in his boyhood, and had also been well acquainted with his wife and her father. To one of his friends he wrote the following letter after he gave up his practice in Peebles, and was just on the eve of starting for his last journey to Africa:—

DEAR FRIEND,—I embrace this opportunity of sending you a few lines to inform you that we are on board and expect to sail for Africa in a few hours. When I saw you at Edr. I had every reason to believe that all thoughts of the expedition were for the present laid aside. On my arrival in London I was informed that the ministry were still desirous to send out the Expedition, but that the Plan was somewhat altered, particularly in respect to the number of the troops to be employed in it. The alterations appeared to me very judicious, and I was immediately offered the Chief command of it, both Civil and Military, and was assured that no person should be employed in it but such as I approved. I have accordingly got Mr Anderson for my second in command, and George Scott of Single for Draughtsman, so that we are all three schoolfellows. Mr Anderson and me have Brevet Commission, with temporary and local rank in order to make the red coats shoulder their *hoops*. We expect to be at St Iago in about 20 days hence, where we must purchase 50 African cavalry, *alias* Jackasses. We then proceed to Gorree, and then into the Gambia. If all things succeed according to our expectations we expect to be again in England on this day twelve months, but if we have to go round by the West Indies it will take us three or four months more. Excuse this scrawl, for it blows hard, and the vessel rolls very much. Give my compliments to Miss Summers, to Colonel Murray, the Sheriff, and all my good friends at Peebles.—I remain, your sincere friend, MUNGO PARK.

Crescent Transport, Spithead, January 29, 1805.

P.S.—I had almost forgot to tell you that we have the *Eugenia* sloop of war for our particular convey, and she is not to quit us till we are landed. I hope we shall see a fight between her and some of the French privateers.—M.P.

Alas! things did not succeed as was fondly anticipated, and we all know the melancholy end of brave Mungo Park.

In 1792 there had evidently been an agitation in Peebles about the slave trade, and in some way—whether by petition or letter—the Town Council had made its views on the question known to the member for the burghs. That member was Mr W. Grieve, and he acted in accordance with his own opinions and those of his constituents by voting for the abolition of that traffic.

After Dr Dalgleish had been in the new church for eight or nine years great complaints were made about the ventilation, which was very imperfect. In warm weather the atmosphere was close and unhealthy. The Doctor suffered from it as much as his hearers, and he approached the Council with a simple remedy, which was to have in the middle window of the west gable the three uppermost panes made to let down. And he pled for something to be done as a matter of plain justice and humanity.

Mr Reid died on Friday, 16th September 1803, 'twixt six and seven in the evening. He was a few months entered into the seventieth year of his age. He had practised in Peebles as a surgeon for more than fifty years with the greatest eminence. He held the office of Provost of Peebles for thirteen years before his death, and had at a former period been Provost for seven years, and had been forty years in the Town Council without ever being out of it. He was appointed Sheriff-Substitute of Peebles in 1796, which office he also held till his death. As a surgeon and Provost of the burgh he had the esteem of all, and died universally and sincerely lamented by the whole of his friends and numerous acquaintances. Perhaps there never was a death more bewailed. On the Monday preceding his death he met the Town Council in good health and spirits, and asked them to an entertainment in the town treasurer's, and contrary to his custom continued with them till near two in the morning. During that time he displayed more than ordinary spirits. He was very temperate then

as always. When he went home he was seized with a severe illness, and although every assistance in Peebles and Edinburgh was obtained the disease (as he himself prognosticated from the beginning) proved, 'twixt seven and eight' on Friday evening, fatal to him. The pain he endured during his short illness was most excruciating, yet his senses and resolution never failed him. He sent for his son, Mr John, and his family, and Miss Reid, his daughter, with all his servants, and in the most composed and serene manner tenderly took his leave of the whole, and then enquired what o'clock it was, and being told it was near six o'clock, he said he was sorry it was not later, for there was more of his journey to come than he expected. He shook hands with the minister, Dr Dalgleish, turned his head, said "It's over," and expired. Such was the end of a very famous physician and surgeon whose name was known far and wide. His son, Dr John Reid, was not so famous, but he had a good practice. He declined, when requested, to enter the Town Council, because, among other reasons, he had promised his father to keep clear of any political line of conduct.

If any one wishes to form an idea of Peebles during the period which has been described—the closing years of the eighteenth and the opening years of the nineteenth century—he must picture a town very different from that which he now sees. He must obliterate numerous streets with modern names, and contract the limits of the burgh chiefly to the High Street, Northgate, and Old Town, with the Briggate, and Biggiesknowe. He must imagine green fields and pleasant gardens where now are manufactories, works of various kinds, villas, and rows of houses. He must sweep away the Caledonian and North British Railways and their respective stations, and look, where the former is built, on the verdant pastures of the Briglands and the Dukehaugh, and, where the latter is placed, on rows of gardens full of useful vegetables and abounding with what now are reckoned old-fashioned flowers. He must denude Kingsmuir of its commodious habitations, and reclothe it with abundance of trees, at the same time recalling to existence portions of the ancient wall about the West and East Ports, the Briggate, and Usher's Wynd. A relic of that wall he can still inspect, as it forms the boundary of Venlaw Road, and shows one of the old towers which were useful for the defence of the inhabitants. He must look on Venlaw unclothed by plantations—a beautiful green hill—studded with whin bushes on which on certain days in the week clothes were dried after being washed—without the villas which now distinguish it; and he must see the surrounding undulating hills either destitute of wood or bearing very young plantations on their sides and summits. As he walks up the High Street from the Kerfield Road he must replace the pavement on the sidepaths with causeway throughout its length and breadth, and note the various outshots, outside stairs, closes, arched pends, here and there a thatched cottage side-by-side with two storeyed houses boasting slated roofs, public wells at which stoups and pitchers are regularly filled, each well being an agreeable rendezvous for female gossips, a cistern at the Eastgate, a massive well opposite Dr Reid's (Queensberry House), and another about the Cunzie Neuk. He must regard with respect the "Long Close" (now Newby Court), with its old associations; and the close on the opposite side (leading to the back of the former

U.P. Manse), where dwelt William Lowes, descendant of an old Peebles family; and the venerable Cross, which stood erect in the centre of the street at the opening of the Northgate. He must turn aside to the long established Cross Keys, with the narrow entrance into its broad court, and recall the memory of Miss Willie Ritchie, who at the beginning of the century was in the height of her fame (original of Meg Dods), and then survey the gardens stretching from the houses on the west side of the Northgate to the banks of the Cuddy. He must summon out of the misty past the plain ordinary shops, contracted in space, and possessed of half-doors—doors divided into upper and lower halves, the upper open, the lower closed, and see the shopkeepers in a bright, warm, summer day leaning with folded arms on the under portion calmly cracking with an occasional passer-by, the whole picture one of undisturbed repose. Business did not press. People did not bustle about. There was no hurry. Not even a stage-coach broke the monotony. Yet Peebleans were wonderfully happy in these former days. Few newspapers came to the town, except to one or two of the principal inhabitants, and no daily telegraphic messages troubled them. They were contented to wait for news till it came to them in due course. There were occasional outbursts of excitement, as during the period of the meal mobs; and some of the corporations had sometimes grievances for which they desired redress—such as the bakers and the tailors. But the shopkeeper could close his place of business whenever he pleased in order to take a “daunder.” His wife was left behind to attend to the wants of a stray customer. There was no gas to light either shop or dwelling when the shades of evening fell. On the counters of the former, a small “dip” served to illuminate the scene, and on the table of the latter one or two of a larger and more expensive kind shed a more brilliant lustre. In the best houses the rooms were “wee,” if numerous, and the ceilings were low. Drawing-rooms were almost unknown; “the parlour” the chief sitting room. In humble homes, box-beds were common, while into others, stately, ponderous, and solemn four posters with curtains were introduced. Early hours were kept by the great majority of the people, on the principle that “early to bed and early to rise makes a man healthy, wealthy, and wise.”

At certain times, a curious ill-shapen figure might be seen crossing Tweed Bridge from the direction of Manor, and wending its way rapidly towards the High Street—a strong, thickset, powerful-looking, weird being, with a large head, stern features, twisted feet, curiously formed limbs, long arms and hands, in one of which he grasped a stout tall staff. “Bow’d Davie of the Wudhouse,” the Black Dwarf of Sir Walter, came regularly to Peebles to make a few purchases, and to get shaved. A crowd of idle urchins usually collected round him, but invariably kept at a respectful distance—for his temper was fierce, and the stroke of his staff was dreaded. He hated women and children. He imagined that women laughed at his uncouth appearance, and children, no doubt, ran after him and insulted him. It is related that one day his barber played a trick on him, and sent him away after shaving only one side of his face. As Davie had generally a fortnight’s growth at least to be removed, the discrepancy between one side and the other was soon apparent, and his tormentors were not slow to give him information of the ludicrous spectacle he presented. As



BIRTHPLACE OF THE FOURTH DUKE OF QUEENSBERRY, 1724-1810.

Later the residence of Dr Reid, now Chambers Institution.
The lowly building at the side is the Surgery of Dr Mungo Park, 1801.

soon as he comprehended the cause of the derisive shouts which greeted him he rushed back in a towering passion to wreck his vengeance on the base deceiver, whom he certainly would have killed had he not escaped by a back door or window.

Andrew Gemmel, the original of Edie Ochiltree, might now and again be met with, for he was not unfrequently in Peebles. He was distinguished by his badge, his blue gown, and the meal pock which he carried in his hand to receive the offerings of the charitable. He was wont to hold up this pock in the sight of some of the strapping young men tempted to listen to the glowing tales of the recruiting sergeant, who often paid a visit to the burgh with a company of splendidly attired soldiers, the admiration of all and sundry, and to cry aloud—"Ay, lads, here's the end o't."

Powdered hair was common among the richer people both in town and country. It was somewhat expensive, but it gave employment to the hairdresser, and of course he had no objection. Some persons paid about 14s in the half-year for getting their heads attended to. Pigtails had not wholly disappeared at the beginning of this century, but they were worn chiefly by elderly persons, who had been accustomed to the fashions of the middle of the eighteenth century. Top-boots, knee breeches, buckles, ornamental inside vests of bright colours, frilled shirts and cuffs, blue coats with brass buttons, formed costumes of the great majority of the "well-to-do."

It would be a strange sight—the streets of Peebles say on a Sabbath day about 1798 or 1800. The townsmen of "light and leading," in an attire somewhat similar to that which has just been described, walking along with their families and acquaintances to the Parish Church to "hear Dr Dalglish;" the humbler classes in coarser raiment, many of the men with round bonnets, and the old women with mutches—"squinny" or otherwise—holding in their hands a Bible with a sprig of "southern wood" or thyme, and a folded pocket handkerchief, white as the driven snow; Mr Oman's and Mr Brown's scholars marching in procession from the schools to take their seats in the long "forms," under the eyes of their masters and censors, and the venerable teachers bringing up the rear of their respective squadrons; the country folk, some on horseback, with pillions for the females of the family, others on foot, other some in lumbering vehicles—all pouring into the town; those who objected to the Doctor wending their way towards the Gytes, to the ministrations of Mr Leckie. A few of the neighbouring properties had no residences on them then. Acrefield had not become Rosetta, and Dr Young, who had been with Sir Ralph Abercromby in Egypt, had not arrived. Hay Lodge had been only recently erected by Captain Hay of Soonhope, and "Adjy" Burton, as he was called, had lately come to "Minden," which had been formerly known as "Skinnerheuch," but had received its new name from the battle of Minden. Kingsmeadows was a small house in comparison with that which now occupies the site, for it has been repeatedly enlarged; and Venlaw House, which was erected on the remains of the Castle of Smithfield, after passing through various hands, had been acquired by Major Erskine. The Kerfield Brewery was rising into repute, and Mr Ker—one of an old Peebles family—was establishing for himself a name, and greatly enlarging his business.

About this time an addition was made to the population by the arrival of some prisoners of war, and the number was augmented several years afterwards by many

French prisoners. These were all kindly treated during their sojourn by the inhabitants, though a few of them took ill, died, and were buried in the churchyard.

The Town Council were in the habit, then as now, of observing their statutory duty of returning an elder to the General Assembly, and Mr Thomas Cranstoun, W.S., Edinburgh, was for several years chosen. In 1804 he again offered himself for election. He was appointed, but in 1807 Mr Thomas Russell was his opponent.

THE REV. DR WILLIAMSON.

THE GLEBE.

1784, *June 23*—During all the early months of the year 1784, which had been occupied with the transference of the congregation from the Cross Kirk to the new church on the Castlehill, the minister, Dr Dalgleish, had been occupied in legal proceedings in connection with the glebe of the benefice. The Presbytery, according to law, had designed some time previously a grass glebe for the use of the minister's horse and two cows, as has been related in a previous volume. An action of reduction was brought with the intention of setting aside this allocation of a glebe, on the ground that it had been for ages feued out in small divisions among the inhabitants of the burgh. On the above date, however, the action was dismissed. The glebe, on account of which Dr Dalgleish suffered much obloquy, was thus restored to the benefice of Peebles, to which it had belonged formerly from immemorial ages. It was now, however, greatly reduced in size. In pre-Reformation days it had measured eighty acres, now it did not exceed twenty. The larger portion of the ancient Kirklands had long been alienated, and is now built upon. The ancient glebe, as a glebe, is no longer in existence; various portions of it have been at different times incorporated with the ancient churchyard. The ministers of Peebles draw the annual feu-duty, however, from the lands so feued, and the interest of the purchase money for that sold. The accounts of those transactions will be found in their proper chronological order.

1784, *August 4*—A committee of the Presbytery was appointed to examine Peebles School on Thursday, 2nd September, at the request of Bailie John Grieve. Again in the following year, a committee of the Presbytery examined the school on Thursday, 1st September, at the request of Bailie Alexander Hislop.

1786, *March 29*—William Chambers, from Peebles, chosen ruling elder to the Presbytery. *Members of the Assembly*—Rev. Mr Adams, of Traquair, and Mr Charles Findlater, from Linton; with Lord Chief-Baron Montgomery as ruling elder. Next meeting to be at Peebles on Wednesday, 26th April. *Reference from the Kirk-Session of Peebles*—Robert E., married, and Mary D., unmarried, had both confessed guilt, and were referred to the Presbytery. They compeared not. To be summoned to next meeting.

1786, *April 26*—Robert E. compeared, and was seriously rebuked. Mary D. did not compear, and was appointed to be summoned.

Churchlands of Peebles (1870)

Ancient Kirklands



Plan of Kirklands 1914.

NOTE:- FORMER CHURCHLANDS
TINTED PINK.



1786, June 14—Mary D. compeared, and acknowledged her guilt with Robert E. She was judicially rebuked; and both she and the man referred to the kirk-session of Peebles to satisfy.

1786, November 20—The degree of Doctor of Divinity was conferred upon the minister, William Dalgleish, by the University of Edinburgh. He was also appointed chaplain to the Peeblesshire Regiment of Volunteers. Dr Dalgleish had already published *The True Sonship of Christ Vindicated* (1776). There had been some idea that Dr Dalgleish was imbued with Arian notions, and a pamphlet refuting his views was published in reply by William Scot, ploughman. It was entitled *A few arguments deduced from Scripture by way of sermon against some Arian Doctrine and Anti-Scriptural Notions of the Deity, or Divine Immensity of God, in a book authorised and published by John Baxter, against a celebrated writer on the Supreme Deity of the Second Person of the Godhead as the Lord Jehovah, and on his Sonship as God's Immanuel, the Messiah or Saviour, God Incarnate, God in Nature.*—1778. There was also another work which Dr Dalgleish published, while he was yet ministering within the Cross Kirk, viz., *The Self-Existence and Supreme Deity of Christ Defended*. This Mr Scott, referred to in the foregoing, a ploughman, was fond of religious controversy, and in order to get his pamphlet printed had to sell his cow. His son, David Scott, M.D., who was licensed by the Presbytery of Edinburgh in 1795, supported himself by teaching, and took his degree while coaching students in Hebrew, of which he had a most wonderful knowledge. In fact, as a Hebrew scholar he had few equals. Persian and Hindostanee were both familiar to him. In 1814 he was presented to Corstorphine, and in 1833 was chosen Professor of Hebrew in St Mary's College, St Andrews, a chair which, however, he held only for a year, for he died in 1834.

1787, March 28—Reference from the Kirk-Session of Peebles—Thomas H. and Helen M. Both confessed, and were judicially rebuked and referred to the kirk-session of Peebles to satisfy.

1787, June 13—Thomas H. and Helen M. may now be absolved by the kirk-session of Peebles when they think proper.

1787, September 5—Committee appointed to examine the public schools of Peebles to-morrow, the 6th, on the request of Bailie Fotheringham.

1788, June 11—Reference from the Kirk-Session of Peebles—John M. accused by Margaret R. She asserted and he denied. Both summoned to the Presbytery. He persisted, and was conversed with by two members but with no effect. Matter delayed meantime.

1788, August 6—Committee to examine the public schools of Peebles on Thursday, 4th September, at the request of Provost Alexander.

1789, August 19—Committee appointed to examine the schools of Peebles on Thursday the 3rd September, by request of Provost James Reid.

1790, August 19—Committee to examine the schools of Peebles on Thursday, 2nd September, at the request of Bailie Hislop. Moderator closed with prayer.

1790—In this year Captain Grose, antiquary and friend of Burns, was sketching the Cross Kirk and other antiquities of Peebles.

1791, February 2—John W. and Margaret W. attended the Presbytery. Both acknowledged their guilt, and were rebuked and exhorted, and remitted to the kirk-session of Peebles to satisfy. Next meeting to be at Peebles on 30th March.

1791, March 30—John M. preferred rather to submit to the kirk-session of Peebles and satisfy than take the oath of purgation, which he had been considering. He had previously denied the accusation of Margaret R. Moderator closed with prayer.

1791, August 3—Committee appointed to examine the schools of Peebles on Thursday, 1st September, at the request of Bailie John Fettingham. Moderator closed with prayer.

1793, July 31—Committee appointed to examine the public schools of Peebles on Thursday, 6th September, at the request of James Reid, Provost of Peebles.

1795, February 4—*Reference from the Kirk-Session of Peebles*—Thomas B. and Sarah M. Both acknowledged guilt, and both were rebuked and exhorted, and remitted to the kirk-session of Peebles to satisfy; and Dr Dalglish to report ere they be absolved.

1795, August 5—At the request of Bailie James Turnbull, a committee appointed to examine the public schools of Peebles on Thursday, 3rd September.

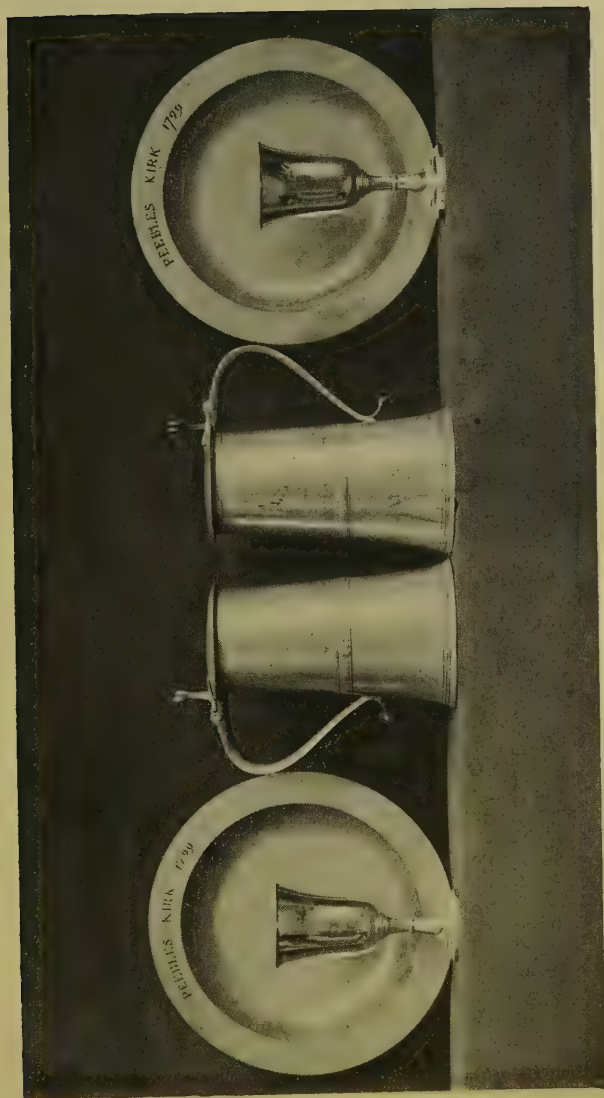
1796, April 27—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Commission attested from the burgh to Andrew Hamilton of Spitalhaugh.

1797, August 1—Committee to examine public schools of Peebles on Thursday, 5th September, at the request of Bailie John Turnbull.

1798, April 25—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Commission attested from the burgh to Thomas Cranstoun, W.S., to the Assembly. *Reference from the Kirk-Session of Peebles*—James F. delated by Christian D. He had been summoned to attend the kirk-session of Peebles, but had not compeared. Also Marion H. had accused James W., but he had left the country. Also Margaret B. had accused James J., brewer with Mr Ker of Kerfield, who also had left the country. All having been summoned to attend the Presbytery, compeared only Marion H. and Margaret B., who both were rebuked and appointed to satisfy. The others were all appointed to be summoned to attend the Presbytery on 13th June.

1798, June 13—Dr William Dalglish of Peebles chosen moderator. Marion H. and Margaret B. have continued in the public profession of their repentance before the congregation of Peebles ever since last meeting; appointed to be absolved when the kirk-session shall see fit.

1798, August 1—James F. and Christian D. both to be summoned to next meeting on 17th October. *Reference from Kirk-Session of Peebles*—Janet H. accused John C. Both were summoned to the Presbytery, but the woman alone compeared. The man was appointed to be summoned to next meeting. Committee to examine the public schools of Peebles on the first Thursday of September. Moderator closed with prayer.



COMMUNION PLATE, PEEBLES CHURCH.

FLAGONS AND PATINES OF PEWTER, 1799. CHALICES, ELECTRO-PLATE, 1849.

1798, *October 17*—Acts of Assembly came to hand and were read. Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Next meeting on Wednesday, 5th December. James F. did not compear; Christian D. attended. The man to be summoned for the second time, and the woman to attend also. John C. did not compear; but Janet H. attended. Both to be summoned to the next meeting. Moderator closed with prayer. Signatures here of William Dalgleish, also William Oman, clerk.

1798, *December 5*—Rev. Patrick Robertson, of Eddleston, chosen moderator. Christian D. compeared, but not James F. Both to attend next meeting. John C. and Janet H. did not either of them compear. Both to be summoned to next meeting. Annual lists for the 55th year of the Ministers' Widows' Fund attested. Moderator closed with prayer.

1799, *February 3*—Next meeting to be at Peebles on 27th March. James F. and Christian D. did not compear. John C. failed, but Janet H. alone compeared. This matter delayed till next meeting. Moderator closed with prayer.

1799, *March 1*—It was ordained that the scholars march to church on the Sundays.

1799, *March 27*—James F. and John C., who had failed to attend the Presbytery after three citations, each were declared both contumacious and fugitive from Church discipline. This sentence to be published within the bounds on Sunday, 21st April, by being read by the several precentors from the desk immediately before the blessing. Moderator closed with prayer.

1799, *June 12*—James F. compeared, and acknowledged sin with Christian D.; also contumacy to the Church; also perjury before the Sheriff-Depute of Peebles in denying guilt with the woman. Rebuked from the chair, and remitted to the kirk-session of Peebles to satisfy. Next meeting to be on 7th August.

1799, *December 4*—*Reference from Kirk-Session of Peebles*—Agnes S. accused David H., servant to Major Erskine of Venlaw. He declined to subject himself to the kirk-session. Both had been cited to the Presbytery, but the woman alone compeared. She was exhorted to repentance, and both were appointed to attend next meeting of Presbytery.

1800, *February 5*—David H. and Agnes S. did not compear; appointed to be summoned again.

1800, *March 26*—*Reference from the Kirk-Session of Peebles*—Jean P. confessed guilt with John H. He had been summoned three times to the kirk-session, but had failed to compear. Both had been cited to this meeting of Presbytery, but neither compeared. Both were appointed to be summoned to next meeting of Presbytery. Next meeting to be on Wednesday, 23rd April. David H. failed to compear. Agnes S. compeared, and was rebuked. Both were appointed to be summoned to next meeting of Presbytery.

1800, *June 11*—Mr David Anderson, of Kirkurd, chosen moderator. John H. and David H. both failed to compear after three several citations. Both were appointed to be declared contumacious and fugitive from Church discipline from all

the pulpits in the bounds. James F. has made his appearance before the congregation of Peebles a great number of times. Allow the kirk-session of Peebles to have him absolved when they think it fit for edification. Moderator closed with prayer.

1800, October 15—Dr Dalgleish desires to have the marches of the glebe of Peebles made straight between his lands and those of Mr Charles Gray. Agreed to, and appoints those interested to have valutors and a measurer present at next meeting on the ground for that purpose. David H. compeared, and acknowledged his guilt with Agnes S., also his sin of contumacy. Was severely rebuked, and remitted to the kirk-session of Peebles to satisfy.

1800, December 3—*Reference from the Kirk-Session of Peebles*—Elizabeth F., in South Parks of Neidpath, had been reported as guilty. She had been three times summoned to the kirk-session, but had not compeared. Also had been summoned to the Presbytery, but did not now compear. Appointed to be summoned again to the Presbytery. Moderator closed with prayer.

1801, February 4—Elizabeth F. did not compear. Appoint her to be summoned for the second time. Moderator closed with prayer.

1801, March 25—*Members of Assembly*—Rev. William Welsh, of Drumelzier, and Mr James Gardner, of Tweedsmuir; with James Montgomery, advocate, ruling elder. Elizabeth F. did not compear, and was appointed to be summoned for the third time for 29th April.

1801, April 28—Dr Dalgleish informed the Presbytery that he had made choice of Mr William Ker of Kerfield, and Mr Gray had made choice of Mr Alexander Stewart in Eshiels, as valutors, and Mr Oman as land measurer, for righting the marches of the glebe of Peebles, who all being deponed to give a just value of the ground to be exchanged, and having inspected the same, and given their judgment, Mr Oman straightened the lines, and the Presbytery appointed the proper pitt stones to be placed in their presence; and the Presbytery hereby decern the lines of march thus laid off to be the boundaries between the glebe and the lands of Mr Gray in all time coming. Moderator closed with prayer.

1801, April 29—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Elizabeth F. having been three times cited, and failed to attend, she was appointed to be declared contumacious and fugitive from Church discipline from all the pulpits on 10th May. Thomas Cranstoun, W.S., attested as elder from the burgh to the Assembly.

1802, March 31—*Reference from the Kirk-Session of Peebles*—William T. was accused by Jean T. He had failed to attend the kirk-session, although cited for three several times. Appointed to attend next meeting of Presbytery. Jean P. had failed to attend the kirk-session, although thrice summoned. She also was appointed to attend the Presbytery. Moderator closed with prayer.

1802, April 28—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Jean T. compeared and adhered to her declaration before the kirk-session of Peebles, accusing William T. T. failed to compear; also failed Jean P.; and both were appointed to be cited again to the Presbytery. Commission attested from the burgh to Thomas Cranstoun, W.S., to be their elder to Assembly.

1802, August 4—William T., also Jean P., both failed to attend. Both appointed to be declared contumacious and fugitive from Church discipline from all the pulpits in the bounds on the 22nd. *Reference from the Kirk-Session of Peebles*—Janet D. confessed guilt with William D. He admitted it, and both were referred to the Presbytery. He compeared and confessed, and was rebuked and appointed to satisfy. The woman is not in communion with the Church.

1803, February 2—Peter C. and Christian D. both compeared, when the man acknowledged that he had offered the woman money in order not to give him up as the father of her child. On both which offences the Presbytery found him guilty. John C., declared contumacious some time ago, now compeared, and confessed his guilt; also his sorrow for his contumacy. He was seriously rebuked for both offences, and the sentence of contumacy was taken off, and he was remitted to the kirk-session of Peebles to satisfy.

1803, August 3—*Reference from the Kirk-Session of Peebles*—John G., in Lyne's Mill, was accused by Janet H., which he denied. Both now compeared, and each adhered to their own declaration. Matter delayed till next meeting on 19th October.

1803, October 19—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Janet H. and John G. She was appointed to satisfy the discipline of the church before the Burgher congregation of Peebles, of which she was a member. He was allowed, at his own request, a copy of the oath of purgation to carry for such time as the laws of the Church direct.

Accounts for 1803—Total receipts, £120 18 11d sterling; expended, £102 16s 8½d; balance, £17 5s 1½d.

1803, November 28—On the death of the Hon. Mrs Hay, spouse to John Hay, Esq. of Soonhope, the said John Hay paid twenty guineas to the treasurer, to be distributed among the poor of the parish.

(There are pages cut out of this kirk-session book after the entry of 28th November 1803, down to 25th January 1804.)

1804, April 5—Two members of the Town Council represented to the session that certain persons had come into the parish, and others might be expected from time to time to enter it, who may soon become a burden on the public charity of the place, and that the magistrates had signified their willingness to co-operate with the session in preventing this evil; therefore the session appointed some of their number to investigate and lay before the magistrates from time to time lists of the persons of the above description who may be prevented from coming into the parish, or be obliged to remove out of it before they may have resided three years in it, or else produce a proper obligation from the minister and kirk-session of the parish in which they had last resided for three years together, that they shall support, and continue to support in all time coming, them in case they shall become burdensome.

1804, April 25—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Commission attested to Thomas Cranstoun, W.S., to the Assembly from the burgh of Peebles.

1804, August 13—The communion was celebrated this day. The collections amounted to £8 17s 9¾d. It was disbursed thus—To the minister for private

charity, 10s; town officers, 3s 6d; to the precentor in the tent, 3s; to the officers, 5s; and the remainder in charity. The expression "precentor in the tent" takes the place of "the precentor in the churchyard" of former days, when the open-air services were celebrated in the Cross Kirk yard; now they were celebrated on Tweed Green, and the tent was a wooden box or pulpit, from which ministers and precentors alike officiated, after the new church on the Castlehill was erected and opened for worship.

1804—Kirk-session lend £250 to the magistrates of Peebles.

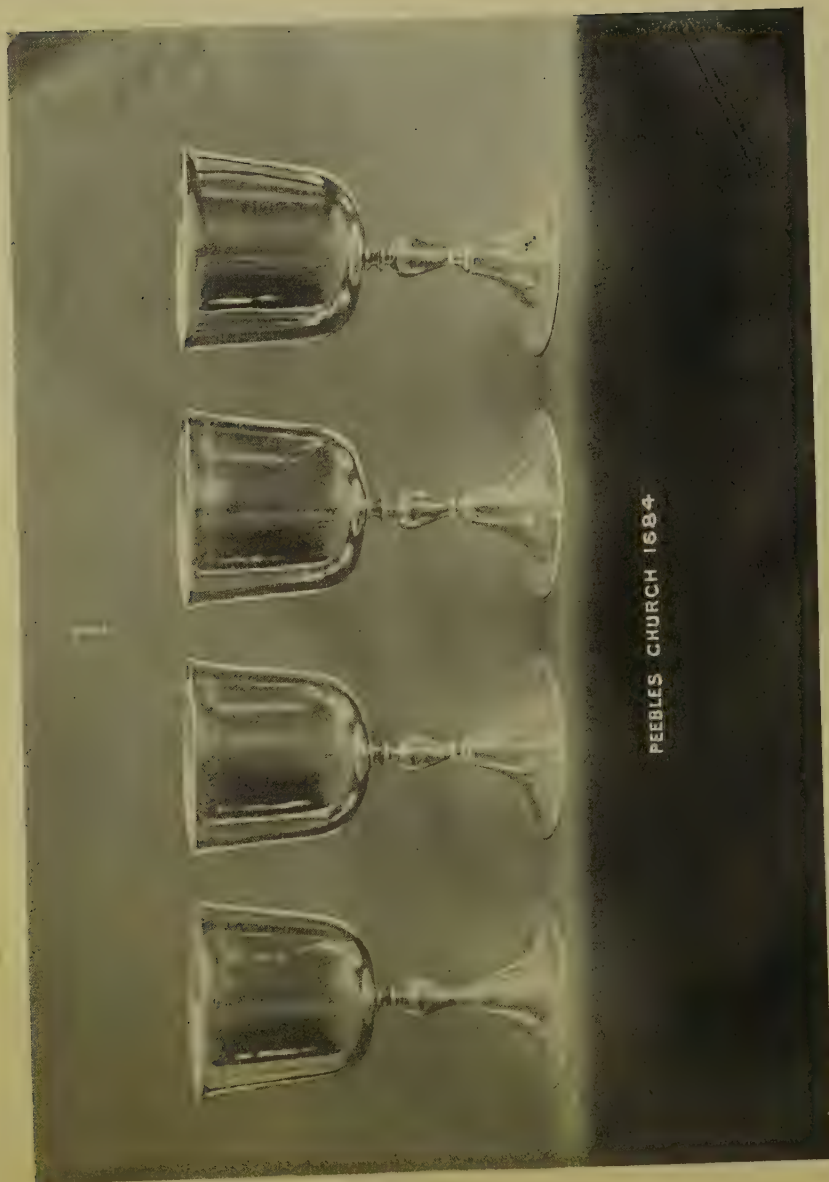
1804, December 5—Compeared John G., and declared that he had now carried a copy of the oath of purgation for more than a twelvemonth, as the law of the Church directs; and as he is perfectly innocent of the charge against him, he craved that the oath of purgation be administered to him. The Presbytery appointed both him and the woman, Janet H., to compear for examination in the first place next meeting. *Reference from the Kirk-Session of Peebles*—Christian K. accused John J., which he denied. Both were remitted to this Presbytery, and both now compeared. Both persisted in their declarations, and both were appointed to attend next meeting of Presbytery; and meanwhile Dr Dalgleish to examine any witnesses either can produce. Moderator closed with prayer.

1805, February 6—John G. and Janet H. Both adhered to their declarations. The woman craved that Jean Baird in Lyne's Mill should be examined on her behalf, which was allowed. Compeared Christian K., but John J. failed to attend. Both to attend next meeting on 27th March. Moderator closed with prayer.

1805, April 24—The Presbytery remit to the kirk-session of Peebles to take the proof in the case of John G. and Janet H. Also for Peebles kirk-session to do what may be necessary in the case of Jean P. Moderator closed with prayer. Signatures here of Pat. Robertson and William Oman.

1805, June 12—Rev. William Welsh, of Drumelzier, chosen Moderator. John J. declared contumacious and fugitive from Church discipline; and this sentence to be declared from all the pulpits in the bounds. Christian K., on her own confession, appointed to satisfy. *Reference from the Kirk-Session of Peebles*—Helen L. accused William L., writer in Peebles, which he denied before the kirk-session. Neither of them compeared before the Presbytery; and both were appointed to attend next meeting. Next meeting to be on 7th August. *Reference from the Kirk-Session of Peebles*—John F. accused by Joan F., which he denied. Evidence had been taken by the kirk-session, but to no effect, and both were summoned to the Presbytery. The woman alone attended, and was rebuked. The man and woman were both appointed to attend next meeting. John G. and Janet H. both compeared, and proof was led in this case. The Presbytery finally decided that it could not be for edification to administer the oath of purgation to G., therefore delayed the matter meanwhile. *Reference from the Kirk-Session of Peebles*—Elspeth W. had been thrice summoned by the kirk-session, but had failed to attend, and had been cited to the Presbytery. She again failed, and was appointed to be cited again to next meeting.

1805—Among the cases of discipline with which this volume teems, it is observable that immorality alone is now rebuked publicly before the congregation; and that even after the congregation had removed to the new church on the Castlehill,



COMMUNION CHALICES OF HAMMERED SILVER.

- 1 Legato: pio Alexr: W^m Jone: urbis: praefecti:
vigilantis: cura ga: W^m Jone: a: Gardfona
Gly: e4: haredib: An: 1684.
- 2 Legato Pio IO: GOVAN Peebles:
Edinburgi quaestor Fidelis Cura
M^r IO: FRANK: R: S- Scri: ♦
an: 5: 1684.
- 3 ΕΥ ΤΟΥΤΩ VIKQ M^r. IO: HAY: Rectoris:
De: peebles: et Mener an. 3: 1684
- 4 This Cup hitherto without any inscription is
supposed to be that presented to the Church by
the Town Council of Peebles in 1684 and
referred to in their minute of 14th July 1684.
By order of the Kirk Session of Peebles 1895.

*FOUR ANCIENT COMMUNION CHALICES.
PEEBLES CHURCH 1684.*

delinquents were still ordered to appear before the congregation for confession, rebuke, and absolution. A case occurs on the 8th September of this year, when several persons were publicly rebuked.

Total moneys received for this year, £149 17s 8¾d; disbursed, £86 5s 9d; balance, £63 11s 11¾d.

1806—The last whole year of the ministry of the Rev. Dr Dalgleish. Total receipts, £158 11s 2½d; disbursements, £156 19s 8d; balance, £1 11s 6¼d.

1806, April 30—Commission attested from the burgh to Thomas Cranstoun, W.S., as elder to the Assembly.

1807, August 9—Last communion of the Rev. Dr Dalgleish. The total collections amounted to £10 8s 5d. Of which was spent—Minister, for private charity, 10s; precentor in the tent, 3s; town officers, 3s 6d; session officer, 5s; and the remainder in charity. The name of the Rev. Dr Dalgleish appears for the last time on this Monday, the 10th August.

There are no records of meetings until 8th November, when the *interim* Moderator is Mr Charles Findlater, minister of Newlands. Then on the 10th November occurs as Moderator the name of the Rev. William Marshall, minister of Manor. On the 8th December the name is again that of Mr Marshall.

Total collections for year 1807, £115 3s 9½d; disbursed, £101 14s 2½d—Balance, £13 9s 7d.

DEATH OF THE REV. DR DALGLEISH.

1807, September 20—When Dr Dalgleish died, there was universal and sincere regret at his death. His body was interred in Peebles Churchyard, and the following inscription is on his tombstone:—"In memory of the Rev. William Dalgleish, D.D., minister of the gospel at Peebles. He died 20th September 1807, in the seventy-fourth year of his age and forty-seventh of his ministry; distinguished by superior endowments of mind and by eminent qualifications for the work of the ministry. His fervent piety, his persuasive eloquence, the sweetness of his Christian temper, and his unwearied diligence in the service of his Great Master, rendered him admired and beloved while he lived, and, at his death, deeply lamented. 'He was a burning and a shining light; and we were willing for a season to rejoice in his light.'—John v., 35."

Dr Dalgleish married, on the 7th July 1773, Jean Gibson, who died at Edinburgh on the 7th September 1819.

Besides the works already mentioned, Dr Dalgleish published two single sermons, Edinburgh, 1793 and 1808; sermons on the chief doctrines and duties of the Christian religion, four volumes, Edinburgh, 1799–1807; *Religion: Its Importance*, Edinburgh, 1801; *The Excellence of the British Constitution and the evil of changing it, demonstrated in two Sermons, preached at Peebles on the 10th and 17th March 1793*; also, *Addresses and Prayers delivered at the Consecration of the Colours of the Peeblesshire Regiment of Volunteer Infantry, in the Church of Peebles, 9th March 1804*, by Rev. Dr Dalgleish, Chaplain to the Regiment; *Account of the Parish of Peebles* for volume xii. of Sinclair's Statistical Account. He states that in his day the population of the Old Town was 350; and of the New, 1130; and of the

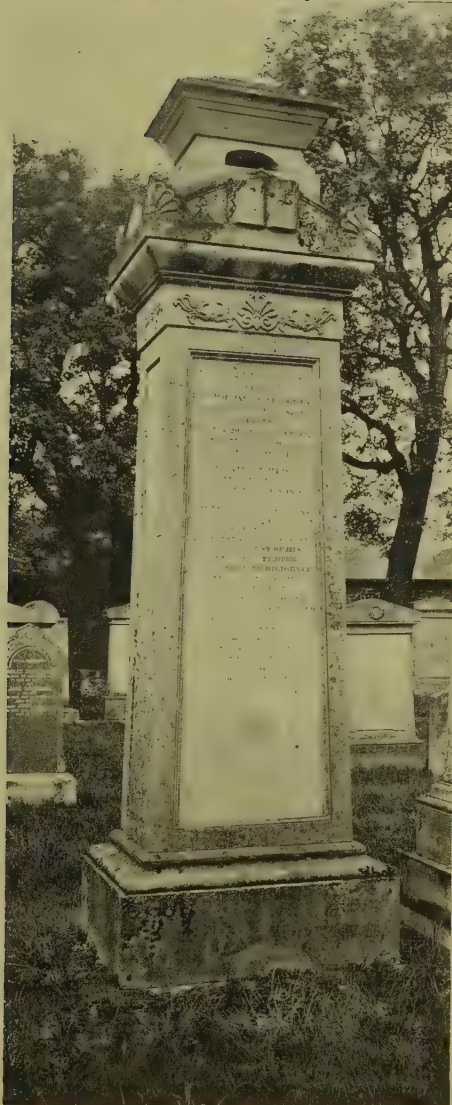
landward, 440—in all, 1920 in the parish. Of these, 61 were Seceders. Lately, he says, that there were 6 men living at the same time within fifty yards of each other in the Old Town whose ages together amounted to 518 years, several of whom died above 100 years old.

At the schools no fewer than 260 children were being educated, many of them from different parts of the kingdom, who brought into the town for board and clothing about £1000 sterling. Woollen, linen, and cotton weaving were on the increase; a lint mill had been built by Dr James Hay for the benefit of the county. Ker of Kerfield had erected breweries and distilleries. But Dr Dalgleish perpetrates some antiquarian errors: he calls St Andrew's, St Mary's; and states that the tower of the Cross Kirk was erected after the Reformation. In 1799 Nelson had shattered the naval power of Napoleon at the battle of the Nile; and Arthur Wellesley was becoming a noted man. Dr Chalmers was licensed in this year; Burns was dead three years previously; and in 1797 Walter Scott, accompanied by his friend Ferguson, had visited and made the acquaintance of the Black Dwarf at his cottage at Woodhouse, in Manor.

Peebles, 1807, September 24—The Presbytery met here on account of the funeral of Dr William Dalgleish, late minister of Peebles, who died on Sabbath the 20th. Appoint Mr Gardner to preach here on the 4th October, and declare the church vacant; and Mr Johnstone, of Innerleithen, to supply Peebles on the 11th October. Sederunt closed with prayer. (Dr Dalgleish was present at the previous meeting on the 5th August.)

CONTEMPORARY MINISTERS.

1728-1788—Lyne—Alexander Johnston, A.M., son of Alex. Johnston, Falkirk, baptised 7th August 1686; University of Glasgow, 23rd June 1713; licensed by Presbytery of Stirling, 4th May 1720; called, 14th and 22nd at Lyne, and Megget, 24th November 1727, and presented by William, Earl of March, 14th of same month; ordained 20th March 1728. Being appointed by the Synod to serve an edict at Linton, he reported to the Presbytery "that he went on the 14th November 1730, in order to preach and do so next day, when a considerable number of women came out of the town, and forcibly took from him on the highway on the townhead the papers connected with the edict, keeping that intended to be placed on the church door, and returned the others. In going to church next day he was stopped and carried to the fields by a number of women, who declared they intended carrying him to Lyne on foot, and kept him for a considerable time. Causing his horse to be brought, and he being on horseback, the women *de novo* stopped him, requiring all the papers relative to the edict (which in the meantime had been read and affixed to the church door by the laird of Spitalhaugh), whereupon he delivered the copy returned, and they not being able to read it, in order to be sure that it was the edict, desired him to read it for them, which he did publicly from horseback, and then delivered it back at their demand. He officiated in public the Sabbath previous to his death, and was getting out of bed to prepare for the duties of next Sabbath when he expired suddenly in a fainting fit without a groan, the Father of the Church, 8th



In Memory of
the
Rev. WILLIAM DALGLEISH, D.D.,
Minister of the Gospel
at Peebles.

He died 20th September 1807
in the 77th year of his age
and 47th of his Ministry.

Distinguished
by superior
Endowments of Mind,
and by
Eminent Qualifications
for the Work of the Ministry,
His Fervent Piety,
His Persuasive Eloquence,
the sweetness of his
Christian Temper,
and his unvaried Diligence
in the service of his
Great Master
rendered him Admired
and Beloved while he lived
and at his Death
Deeply Lamented.

He was a burning and
a shining light :
And ye were willing for a season
to rejoice in his light.

John v. 35th.

IN PEEBLES CHURCHYARD.

March 1788, aged 102, in the sixtieth year of his ministry. In his dress and diet he was homely and simple. He enjoyed an almost uninterrupted state of good health, had a strong antipathy to every kind of medicine, and used it only on one occasion. Mr Johnston's formula at the marriage service has passed into the legendary axioms of the county—"My freen's, marriage is a curse to many, a blessing to a few, a lottery to all. Will ye venture?" The church of Lyne in his day had become ruinous, but at the beginning of the incumbency of Mr Handyside both the church and the manse underwent repair, and the manse enlargement.

1734-1786—*Drumelzier*—William Wallace. Son of preceding minister; licensed by the Presbytery of Haddington, 13th March 1733; presented by John, Earl of Wigton, same year; ordained, 20th March 1734. Died, 11th July 1786, aged 79, in the fifty-third year of his ministry.

1734-1795—*Stobo*—John Baird. Licensed by the Presbytery of Biggar, 25th January 1733; presented by John, Earl of Wigton, September following; ordained, 21st March 1734. Died, Father of the Church, 4th April 1795, aged 86, in the sixty-second year of his ministry. Married, but his wife pre-deceased him.

1742-1787—*Kirkurd*—Thomas Gibson. Licensed by the Presbytery, 3rd March 1736; presented by James Geddes of Kirkurd, October 1740; ordained, 27th October 1742. New church built, 1766. Died, 27th January 1787, aged 76, in the forty-fifth year of his ministry. Married, 14th June 1754, Elizabeth Brown, who died at Harehope, May 1794.

1760-1789—*Traquair*—Alexander Adams. Presented by George III., December 1759; ordained, 24th April after. New church built, 1778. Died, 10th January 1789, aged 57, in the twenty-ninth year of his ministry. Married, 31st October 1760, Janet, daughter of Adam Doak, of Monckton. She died 17th December 1799.

1761-1793—*Tweedsmuir*—Thomas Muschet. Licensed by the Presbytery, 18th June 1746; ordained by them, 26th August 1752, as missionary at Strontian. Afterwards admitted to Presbyterian congregation at Thornton, in England. Presented by William, Earl of March and Ruglen, 1st July; and admitted, 22nd October 1761. Died, 16th February 1793, aged 79, in the forty-first year of his ministry. Married Jean Douglas, who died, May 1788. Wrote account of the parish (*Sinclair's Statistical Account*, viii.)

1768-1789—*Newlands*—James Moffat. Presented by William, Earl of March, 10th September 1767; ordained, 23rd September 1768, delay being occasioned by an application to the Supreme Civil Court in regard to the regularity of the sentence on the former incumbent. D.D. from the University of St Andrews, 27th January 1779. Died in the pulpit at Linton, when going to preach on the day of thanksgiving for the communion, 11th August 1789, in the twenty-first year of his ministry. Married, 1st August 1781, Janet Stoddart, who died at Leith, 22nd November 1840.

1775-1787—*Manor*—William Welsh. Licensed by the Presbytery of Haddington, 5th July 1768; presented by William, Earl of March, 28th October 1774; ordained, 16th March following. Translated to Drumelzier, 9th November 1787.

1777-1796—*Innerleithen*—Robert Scott. Born near Hawick; licensed by the Presbytery of Selkirk, 2nd August 1774; presented by William, Earl of March and Ruglen, 21st December 1776; ordained, 1st May 1777. New church built, 1786. Died, 5th June 1796, aged 52, in the twentieth year of his ministry. He acquired the property of Coldhouse, and married, 28th June 1781, Margaret, daughter of Dr Thomas Chisholme, surgeon, Selkirk. She died at Edinburgh, 27th January 1817; and had Thomas, registrar of Purneaga, Bengal; Charles, James, Agnes, and Alexander (friend of Byron).

1777-1790—*West Linton*—Charles Findlater, A.M. Son of preceding minister of West Linton; born, 10th January 1754; University of Edinburgh, 4th November 1770; licensed by the Presbytery, 6th December 1775; called, 31st October 1776; ordained assistant and successor, 6th March after. New church built, 1782. Translated to Newlands, 1790.

1785-1804—*Kilbucho*—William Porteous. Got a church built for the united parishes, 1804, to which he succeeded in 1810, in terms of the decret of annexation of 1794.

1787-1806—*Drumelsier*—William Welsh. Translated from Manor; presented by the Duke of Queensberry in December 1786; admitted, November 1787. Died, 28th January 1806, in the thirty-first year of his ministry. Married three times, and left widow, Marion Tweedie, who died 28th November 1837. Wrote *Statistical Account* of the parish.

1787-1836—*Kirkurd*—David Anderson. Son of the minister of Manor; presented by the Earl of Hyndford. Died, 16th December 1836, in his 77th year. Wrote *Statistical Accounts* of the parish, old and new.

1787-1842—*Stobo*—Alexander Ker. Nephew of Alexander Ker; assistant and successor, 9th November 1787. Died, 30th March 1842, in the 85th year of his age, and fifty-fifth of his ministry.

1788-1830—*Manor*—William Marshall. Presented by the Duke of Queensberry. Died, 1830, in his 76th year. Wrote the *Statistical Account* of the parish.

1789-1826—*Lyne*—Andrew Handyside. Presented by the Duke of Queensberry. Died, 1826, aged 78.

1789-1802—*Traquair*—John Walker. Licensed by the Presbytery of Linlithgow, 26th March 1783; presented by George III., 7th April; ordained, 10th September 1789. Died, 26th March 1802, in the thirteenth year of his ministry. Married, 19th March 1783, Jean Williamson, sister of proprietor of Cardrona. She died in 1818. Wrote accounts of Traquair and Innerleithen for Sinclair's *Statistical Account*, xii., xix.

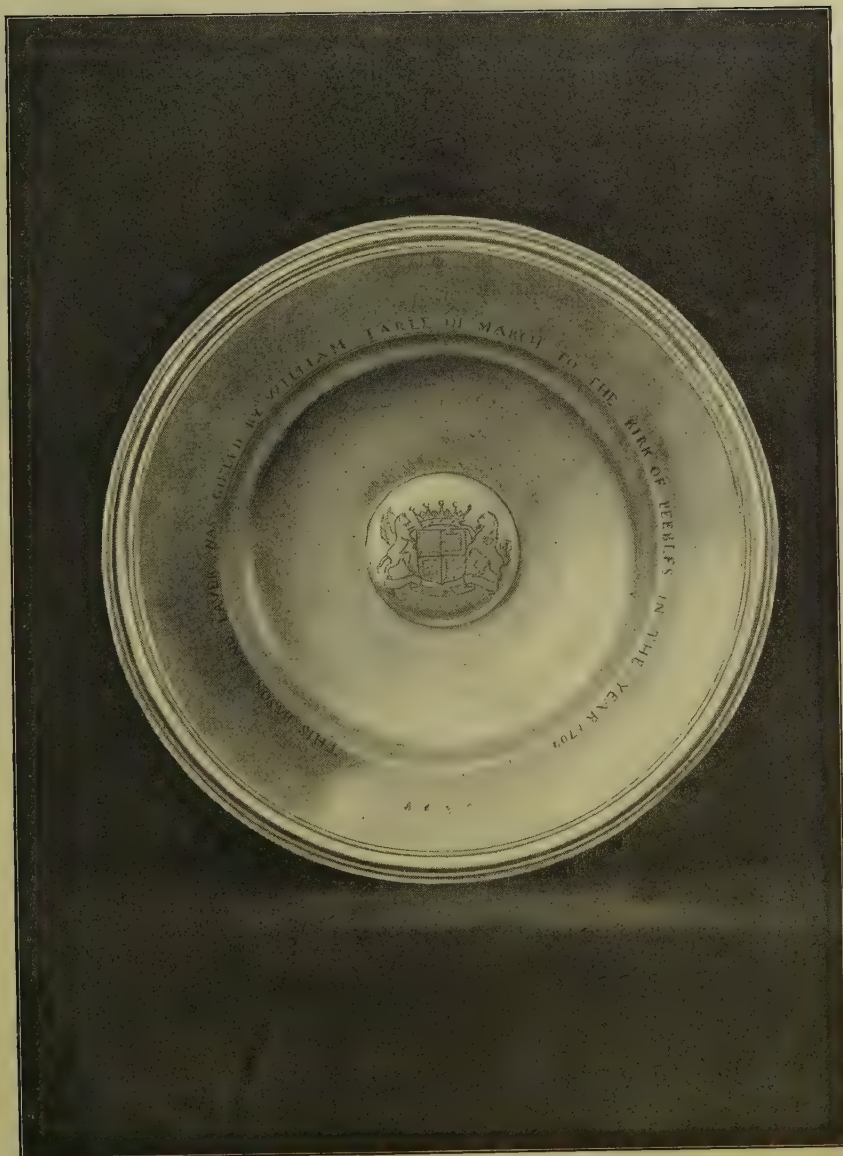
1790-1838—*Newlands*—Charles Findlater, M.A. Translated from Linton; presented by the Duke of Queensberry. Wrote *General View of the Agriculture of the County of Peebles*, 1802; *Statistical Accounts* of Newlands, old and new; the old *Statistical Account* of Linton; *Sermons and Essays*, &c. Died, Father of Synod, at Glasgow, 28th May 1838, in his 85th year, and sixty-second of his ministry.

1790-1836—*West Linton*—Alexander Forrester. Presented by the Duke of Queensberry. Died, 28th May 1836.

1793-1830—*Tweedsmuir*—James Gardner. Presented by the Duke of



LAVER PRESENTED BY THE EARL OF MARCH, 1702.



BAPTISMAL BASIN PRESENTED BY THE EARL OF MARCH, 1702.

Queensberry. Died, 14th August 1830. Wrote account of the parish in the *Literary and Statistical Magazine*.

1797-1808—*Innerleithen*—Joseph Johnstone. Was for three years a missionary in Shetland; joined the Relief Presbytery, and was settled at Kinghorn before 24th February 1779. On professing his sorrow, he was again admitted to the Church, 30th April 1788, his moral character being unimpeachable, and admonished to be more steady and uniform in his conduct in future. Presented by the Duke of Queensberry. Died, 1808.

1797-1836—*Skirling*—John Alpine. Presented by John Carmichael of Skirling. Wrote second *Statistical Account* of the parish. Died, 1st November 1836.

1802-1819—*Traquair*—James Nicol. Presented by George III. Author of *Poems*, chiefly in the Scottish dialect, 1805; also, essays and articles. Died, 1819.

1807-1809—*Drumelzier*—Robert Haldane. Presented by John Græme, Esq. of Eskbank, W.S., August 1806; ordained, 19th March 1807. Having been admitted Professor of Mathematics in St Andrews University, his resignation was accepted by the Presbytery, 2nd October 1809.

1794, May 28—Glenholm united to Broughton by the Commissioners of Teinds. It was suppressed, 13th July 1802.

THE SECESSION.

1787—Third minister of the Secession, William Breingan, from Muckart. Ordained, 3rd January 1787; resigned, 1800; admitted to Tillicoultry, 1801. The congregation then called Mr Buchanan, who was appointed by the Synod to Dalkeith; and Mr Fraser, who was appointed by the Synod to Dundee. During all those years this was the only body of worshippers not belonging to the Church of Scotland in Peebles. They represented the Auld Licht Anti-Burghers, or Original Secession, and had a meeting-house in the Northgate. They were an offshoot from the Mother Church of the Secession in West Linton, founded in 1737.

1789, November 30—Proposal anent the formation of an Associate congregation in Peebles. This was the nucleus of the Gytes meeting-house—later, Leckie Memorial U.F. Church.

1790—Previous to the year 1790, Mr M'Gilchrist, of West Linton, used to preach twice a year at Peebles to some members of his church there (Associate Burgher). In consequence of some unpopular settlements in the parish, application was made to the Associate Burgher Presbytery of Edinburgh in 1790 for supply of sermon, which was granted.

1791—Gytes meeting-house opened, 27th November, for the Associate Burgher congregation.

1794—First minister of the Associate Burgher East Church, Thomas Leckie, from Falkirk East. Called to East Linton, Moffat, and twice to Peebles; ordained, 10th July 1794. Died, 27th September 1821, aged 63, in the twenty-eighth year of his ministry.

1799—Secessions were now occurring among the Seceders themselves. In this year the Burghers, who themselves were a division from the first Seceders, quarrelled in regard to the continued obligations of the Covenants, and the amount of power in religious matters assigned to the civil magistrate in the Westminster Confession. The minority withdrew in this year, and formed themselves into the Auld Licht Burghers; and about the same period the Anti-Burghers gave off a branch, calling themselves the Constitutional Associate Presbytery, upon the question of the powers of the civil magistrate. These were the days of solemn sacramental seasons. But they were also the days of Burns' *Holy Fair!* On the fast day three sermons were preached; on the Saturday there were two; and on the Sunday hundreds of worshippers from all the surrounding parishes assembled at that church where the celebration of the sacrament was to take place, and the serving of the tables lasted the whole day, while preachings went on continuously in the neighbourhood. On the Monday there was held a thanksgiving service.

1806—Fourth minister of the Secession, Peter Gordon, from Brechin. Ordained (Anti-Burgher), 1806; resigned, 1807. Went to Prince Edward Island.

1807—Fifth minister of the Secession, Duncan Stalker, from Comrie. Ordained (Anti-Burgher), 19th November 1807; resigned, 8th June 1830; emigrated to America, and became minister of a congregation in North Argyle, State of New York.

FOREIGN MISSIONS.

1796—Foreign missions began at this time to create interest and discussion in the General Assembly. Much was said both for and against missions to the heathen; and, in the end, the departure was not countenanced by the Assembly. The time had not been ripe, but the seed was sown to bear fruit later. Home missions were likewise beginning to rouse the people; and in 1796-7 two naval officers, Robert and James Haldane, went about the country as itinerant preachers. John Campbell, an ironmonger in the Grassmarket of Edinburgh, joined James in the latter year, and together they established sixty Sunday schools, the first in Scotland. In 1798 another evangelist, Rowland Hill, carried on a similar campaign throughout Scotland.

SACRED TUNES.

1787—"Boswell," adapted from Christopher Willibald Ritter von Gluch.

1791—"Dunblane," Calcott's *Psalms of David*.

AIDS TO PRAISE.

1799—The question of additional aids to praise had been frequently before the Assemblies. Hitherto the Psalms of David, done into metre by the Englishman Rous, had been the only expression of praise in use in the Scottish churches. By 1751 a collection of forty-five metrical phrases of passages of Scripture had been made, and was laid before the Assembly for approval. Nineteen of these were by Dr Watts; three by Blair, author of *The Grave*; three by William Robertson, minister of Greyfriars; two by Dr Doddridge; and one by Mr Randall, of Stirling. The matter was remitted

to Presbyteries, with the recommendation that they might be used privately in family worship in the meantime. By 1781 the Committee was able to submit its report to the Assembly. It contained the original forty-five paraphrases, but altered; and twenty-two additional ones. Of these, seven were believed to be the composition of Logan, minister of South Leith; four of Morrison, minister of Canisbay; two of Cameron, minister of Kirknewton. A majority of Presbyteries did not send up their approval to the Assembly; nor is there extant any Act of Assembly sanctioning their use in church; but by the end of the eighteenth and beginning of the nineteenth centuries the paraphrases were gradually coming into use in many of the churches. In Peebles their introduction coincided probably with the inauguration of the new church, but they met with great opposition, many of the worshippers emphatically closing their books and leaving the church whenever any of these human hymns were given out.

SOME NOTES UPON THE PARAPHRASES.

1564—The first complete Scottish psalter published.

1568, *July 7*—Thomas Bassandyne ordered by the General Assembly to call in his psalm book containing an immoral song called "Welcome Fortune," which had not been licensed by the magistrate or been revised by the Kirk.

1575—Spiritual songs, intended for use in addition to the psalter, published. To an edition of the psalm book, published at Edinburgh in this year by Thomas Bassandyne, five spiritual songs were appended.

1634—Fourteen spiritual songs furnished to the Church of Scotland in addition to the psalms.

1650, *May 1*—The present psalm book came into use.

1686—Scripture songs, published by Patrick Simson, minister at Kilmalcolm (indulged). There were in all six books, comprehending songs from the Old Testament (historical); the Song of Solomon, the book of Isaiah, the book of Jeremiah and Lamentations, Daniel and the minor prophets, and the songs of the New Testament. This series was discussed by various Assemblies and Commissions of Assembly for many years, until 2nd March 1709, when it was finally dropped. They do not seem to have been used for public worship, but probably were sung at private worship. They were reprinted at Aberdeen in 1757. Mr Simson died, Father of the Church, in 1715, aged 88.

1745—Forty-five paraphrases printed and sent down to the Presbyteries for remarks. Presbyteries were dilatory in doing this, and their copies becoming lost, in 1751 another edition was printed, and sent down for discussion in the Presbyteries. It 1755 the matter was still delayed by the Assembly, as all the Presbyteries had not yet reported on the book. By 1781 another edition of the paraphrases, containing several additional pieces, had been printed, and sent down to Presbyteries. A copyright for five years was given to the printer. Probably the pieces in this edition were being used in private worship, as in 1786 the printer received from the Assembly another copyright for other nine years, as the paraphrases were then only beginning to be used in the churches. In 1795 the printer received an additional copyright for other fourteen years, and nothing is heard of them in the Assembly again until 1847,

when it was stated erroneously that the poet Burns had had a hand in composing some of the pieces.

Paraphrase 1—"Let heav'n arise, let earth appear." By Isaac Watts, D.D. Some changes effected by Logan and Cameron. It appears almost unaltered in the 1745 edition.

Paraphrase 2—"O God of Bethel! by whose hand." By Philip Doddridge, D.D. Logan altered it slightly; it was altered again in 1781.

Paraphrase 3—"Naked as from the earth we came." By Isaac Watts, D.D. Slight alterations in 1745; greater alterations in 1781.

Paraphrase 4—"How still and peaceful is the grave." By Robert Blair, D.D. (minister of Athelstaneford, author of *The Grave*, &c.) Great alterations in 1781 by William Cameron (minister of Kirknewton).

Paraphrase 5—"Though trouble springs not from the dust." Founded apparently on Isaac Watts, D.D.

Paraphrase 6—"The rush may rise where waters flow." Nothing whatever is known concerning this paraphrase.

Paraphrase 7—"How should the sons of Adam's race." By Isaac Watts, D.D. Altered by Hugh Blair, D.D. (Professor, and minister of Collessie, Canongate, Lady Yester's, and High Church, Edinburgh).

Paraphrase 8—"Few are thy days, and full of woe." By John Logan (minister of South Leith). The first and fourth verses may have been by Michael Bruce.

Paraphrase 9—"Who can resist th' Almighty arm." By John Logan.

Paraphrase 10—"In streets and op'nings of the gate." By John Logan.

Paraphrase 11—"O happy is the man who hears." By John Logan.

Paraphrase 12—"Ye indolent and slothful! rise." By Samuel Martin, D.D. (minister of Balmaghie.)

Paraphrase 13—"Keep silence, all ye sons of men." By Isaac Watts, D.D. Greatly changed since 1781.

Paraphrase 14—"While others crowd the house of mirth." By William Cameron.

Paraphrase 15—"As long as life its term extends." By Isaac Watts, D.D. It has been greatly altered.

Paraphrase 16—"In life's gay morn, when sprightly youth." By Thomas Blacklock, D.D. (minister of Kirkcudbright).

Paraphrase 17—"Rulers of Sodom! hear the voice." By William Cameron.

Paraphrase 18—"Behold! the mountain of the Lord." By John Logan or Michael Bruce. This is one of the poems around which has raged controversy.

Paraphrase 19—"The race that long in darkness pin'd." By John Morison, D.D. (minister of Canisbay).

Paraphrase 20—"How glorious Sion's courts appear." By Isaac Watts, D.D. Altered by Dr Hugh Blair.

Paraphrase 21—"Attend, ye tribes that dwell remote." By John Morison, D.D.

Paraphrase 22—"Why pour'st thou forth thine anxious plaint." By Isaac Watts, D.D. Considerably altered.



PEEBLES CHURCH, 1784-1885.

Paraphrase 23—"Behold my Servant! see him rise." Anonymous. In one of Logan's poems many of the verses resemble some of those in this paraphrase.

Paraphrase 24—"Ye heav'n's, send forth your song of praise!" By Isaac Watts, D.D. Several alterations have been made.

Paraphrase 25—"How few receive with cordial faith." By William Robertson (minister of Borthwick, Lady Yester's, and Old Greyfriars).

Paraphrase 26—"Ho! ye that thirst, approach the spring." Anonymous. Altered by William Cameron.

Paraphrase 27—"Thus speaks the high and lofty One." By John Morison, D.D. Altered by Logan and by Cameron.

Paraphrase 28—"Attend, and mark the solemn fast." By John Morison, D.D.

Paraphrase 29—"Amidst the mighty, where is He." By John Morison, D.D.

Paraphrase 30—"Come, let us to the Lord our God." By John Morison, D.D.

Paraphrase 31—"Thus speaks the heathen." By John Logan.

Paraphrase 32—"What though no flow'rs the fig-tree clothe." By Philip Doddridge, D.D., and Hugh Blair, D.D. Altered by William Cameron.

Paraphrase 33—"Father of all! we bow to Thee." By Robert Blair, D.D.

Paraphrase 34—"Thus spoke the Saviour of the world." By Robert Blair, D.D. Altered by William Cameron.

Paraphrase 35—" 'Twas on that night when doom'd to know." By John Morison, D.D. Possibly translated from a hymn by Andreas Ellinger, of the reign of Queen Elizabeth, *Nocte qua Christus rabidis apellis, &c.*

Paraphrase 36—"My soul and spirit, fill'd with joy." By Nahum Tate. He was Poet Laureate. Altered by William Cameron.

Paraphrase 37—"While humble shepherds watch'd their flocks." By William Cameron.

Paraphrase 38—"Just and devout old Simeon liv'd." By William Cameron and John Logan.

Paraphrase 39—"Hark, the glad sound, the Saviour comes!" By Philip Doddridge, D.D. May have been sent to the Committee by Colonel Gardiner.

Paraphrase 40—"The wretched prodigal behold." By Isaac Watts, D.D. Altered by William Cameron.

Paraphrase 41—"As when the Hebrew prophet rais'd." By Isaac Watts, D.D. Greatly altered by William Cameron.

Paraphrase 42—"Let not your hearts with anxious thoughts." By William Robertson.

Paraphrase 43—"You now must hear My voice no more." By William Robertson.

Paraphrase 44—"Behold the Saviour on the cross." By Hugh Blair, D.D.

Paraphrase 45—"Ungrateful sinners! whence this scorn." By Philip Doddridge, D.D. Altered by William Cameron.

Paraphrase 46—"Vain are the hopes the sons of men." By Isaac Watts, D.D. Altered by William Cameron.

Paraphrase 47—"And shall we then go on to sin." By Isaac Watts, D.D. Altered by William Cameron.

Paraphrase 48—"Let Christian faith and hope dispel." Anonymous. Altered by John Logan.

Paraphrase 49—"Though perfect eloquence adorn'd." By Thomas Randall (minister of Stirling). Altered by William Cameron. Thomas Randall married Mary, daughter of the Rev. Thomas Davidson, minister of Dundee, widow of Thomas Eliot of Chapelhill, Peebles, whose son, John Eliot, became a physician, and received a baronetcy. Mr Randall's son, Thomas, minister of Lady Yester's, assumed the name of his uncle, Davidson, and succeeded him in the estate of Muirhouse.

Paraphrase 50—"When the last trumpet's awful voice." Anonymous. Some alterations by William Cameron.

Paraphrase 51—"Soon shall this earthly frame, dissolv'd." Anonymous. Slight alterations by William Cameron.

Paraphrase 52—"Ye who the name of Jesus bear." Anonymous.

Paraphrase 53—"Take comfort, Christians." By John Logan.

Paraphrase 54—"I'm not ashamed to own my Lord." By Isaac Watts, D.D. Slight changes by William Cameron.

Paraphrase 55—"My race is run." By Isaac Watts, D.D. Slight alterations by William Cameron.

Paraphrase 56—"How wretched was our former state." By Isaac Watts, D.D. Slight changes by William Cameron.

Paraphrase 57—"Jesus, the Son of God." By Isaac Watts, D.D. Additions by Robert Blair, D.D. Altered by William Cameron.

Paraphrase 58—"Where high the heav'nly temple stands." By John Logan.

Paraphrase 59—"Behold what witnesses unseen." Anonymous. Slight changes by William Cameron.

Paraphrase 60—"Father of peace, and God of love!" By Philip Doddridge, D.D.

Paraphrase 61—"Bless'd be the everlasting God." By Isaac Watts, D.D. Altered by William Cameron.

Paraphrase 62—"Lo! in the last of days behold." By John Ogilvie, D.D. (minister of Lumphanan and Midmar.)

Paraphrase 63—"Behold th' amazing gift of love." Anonymous. Moulded on Isaac Watts, D.D.

Paraphrase 64—"To him that lov'd the souls of men." Anonymous. Moulded on Rev. John Mason (rector of Water-Stratford).

Paraphrase 65—"Behold the glories of the Lamb." By Isaac Watts, D.D. Altered by William Cameron.

Paraphrase 66—"How bright these glorious spirits shine." Anonymous; partly by Isaac Watts, D.D. Altered by William Cameron.

Paraphrase 67—"Lo! what a glorious sight appears." By Isaac Watts, D.D. Altered by William Cameron.

The first three *Hymns* are by Joseph Addison, and appeared in *The Spectator*. The fourth is by Isaac Watts, D.D.; the fifth by John Logan.

Obverse.



Reverse.

COMMUNION TOKENS, PEEBLES CHURCH.

AUTHORS OF THE PARAPHRASES.

- Joseph Addison—The first three hymns at the end.
 Thomas Blacklock, D.D., Kirkcudbright—No. 16.
 Hugh Blair, D.D., Collessie, Canongate, High Church—No. 44.
 Robert Blair, D.D., Athelstaneford (wrote *The Grave*)—Nos. 4, 33, 34.
 William Cameron, Kirknewton—Nos. 14, 17; altered 33 and others.
 Risdon Darracott, Wellington—No. 2 (a version).
 Philip Doddridge, D.D., Nottingham—Nos. 2, 32, 39, 45, 60.
 Andreas Ellinger, Wittenberg—Latin version of No. 35.
 John Logan, South Leith—Nos. 8, 9, 10, 11, 31, 38, 53, 58, hymn 5; altered
 also Nos. 1, 2, 18, 23, 25, 28, 48, 63.
 Samuel Martin, D.D., Balmaghie—No. 12.
 John Mason, Water-Stratford—Version of No. 64.
 John Morison, D.D., Canisbay—Nos. 19, 21, 29, 30, 35.
 John Ogilvie, D.D., Lumphanan and Midmar—No. 62.
 Thomas Randall, Stirling—No. 49.
 William Robertson, D.D., Borthwick, Lady Yester's, Old Greyfriars—Nos.
 25, 42, 43.
 Nahum Tate (Poet Laureate)—Nos. 36, 37 (?).
 Isaac Watts, D.D., Mark Lane—Nos. 1, 3, 5, 7, 13, 15, 20, 22, 24, 40, 41, 46,
 47, 55, 56, 57, 61, 65, 66, 67, hymn 4; also partly Nos. 50, 51, 63, 64.

JAMES THIN.

EPITAPH IN PEEBLES CHURCHYARD.

1804—On Anne Hay, wife of James Veitch, merchant, who died in 1804—

No costly marble
 Need on her be spent;
 Her deathless worth
 Is her best monument.

SABBATH OBSERVANCE.

It is an interesting study to trace among the records of kirk-sessions and presbyteries the gradual growth of strict Sabbath observance, until it became a kind of fetish. The first reformers enjoyed their relaxation on Sunday, and for many years after the old system became displaced by the new, the youth of the country continued to play their pastimes after church hours. Markets were still held on Sunday, and in many places plays were performed, especially that of Robin Hood. But after the establishment of the reformed religion in 1560 these amusements and employments came to be frowned upon more and more by the clergy, who, by persistent efforts, succeeded in securing a succession of Acts of Parliament which made Sabbath-breaking an offence punishable by the civil magistrate. Delinquents were everywhere brought up before kirk-sessions, and subjected to church discipline, while, if they proved impenitent sinners, they might be handed over to the civil power for more condign treatment.

Nevertheless, in spite of the stringency of these regulations, the ecclesiastical authorities had to undertake a long struggle before they finally uprooted the effects of the usage of many centuries, and succeeded in impressing on the mind of the community the belief that what they called "violating the Sabbath day" was an act of moral turpitude that could only be expiated by exemplary punishment and public confession of penitence. Under the head of this violation were included some of the most innocent and natural habits. Men were warned that not only must they refrain from all ordinary week-day work, but that they must not take a walk on Sunday, either in town or country, save to and from church. They must not sit at their doors, but remain within. They must attend each church service. If they failed to appear, they were searched out by church officers deputed for the purpose, and were subject to ecclesiastical censure. It has been suggested that this increasing strictness of observance arose from the desire of the clergy to obtain a greater hold on the minds and consciences of the people.

According to this view, they are believed to have found that the restoration of the Jewish Sabbath, with its prohibitions and injunctions, would serve their purpose, and "being precluded by various circumstances of their situation from having recourse to the expedients of the Catholic priests to gain possession of the minds of the votaries, they have exerted all their power by its means to attain this object." It has been further asserted that "these are the reasons why we hear more of the heinous crime of Sabbath-breaking than of all other vices together."

Obviously, it was not in human nature to keep always within the strict letter of such an artificial code of conduct. Joyousness of heart, so long as it was unquenched, could not be restrained from smiles and laughter, or from showing itself in song. The temptation to the young and happy to escape from imprisonment within the four walls of a house into the country—amongst birds, and flowers, and trees—must have been often wholly irresistible. Lapses from the strict rule of conduct laid down for observance were inevitable; and since, as Butler observed nearly two centuries and a half ago—

In Gospel-walking times
The slightest sins are greatest crimes,

such lapses, when repeated, tended to harden the mind in transgression. Sabbath-breaking being held up as so heinous a sin, the transition came to be imperceptibly made to the breaking of the moral laws, which, according to the current dogmatic teaching, did not seem to be more imperatively binding. "Hence it is," as has been pointed out, "we continually find culprits at the gallows charging the sin of Sabbath-breaking, as they call it, with the origin of their abandoned course of life; and there can be no doubt that they are correct in so doing." (*Horæ Sabbaticæ*, by Godfrey Higgins, 1833, p. 2.)

SIR ARCHIBALD GEIKIE.

1807, October 21—At Peebles—Meeting for prayer and privy censures; nothing censurable. *Afternoon business*—Alison R., at her own request, to be taken on

I Mr William Wood Schoolmaster at Peebles grant
me to have received from Mr Walter Wilkison of
Cardrona the sum of seventeen pound two shilling and four
pennies scots Money as an Years vicarage of his and
being within the paroch of Peebles, due to me as Vicar
from Whit Sunday Jany 1 and twenty five to Whit Sunday
Jany 1 and twenty six Years And the same is Discharged
by this presents written and subscribed by me at Cardrona
August the eighteenth Day Jany 1 & twenty six Years
William Wood

A RECEIPT FOR VICARAGE TEIND, A.D. 1726.

satisfaction before the congregation of Peebles for her sin with Charles G. *Supply for Peebles*—Mr Nicol, of Traquair, on the 25th; Mr Robertson, on 1st November; Mr Findlater, on the 8th; Mr Anderson, of Kirkurd, on the 22nd; Mr Ker, of Stobo, on the 29th. Signatures here of William Marshall of Manor; and Dav. Anderson, Kirkurd.

STEPS TAKEN ANENT A NEW MINISTER.

1807, October—Great recommendations were written regarding Mr John Lee. He had spent much of his early life in the family of the Rev. Dr Carlyle, minister of Inveresk, who always spoke highly of Mr Lee. So also did Dr Grieve and Dr Finlayson, as well as other prominent ministers of the Church. He was described as an excellent preacher, a devout and pious man, and a very good companion. He was then officiating in a Presbyterian Church in London, with great respect and esteem from the congregation. In November a letter arrived to the Town Council from the Duke of Buccleuch, stating that the Duke of Queensberry had left the presentation in his hands, and nominating John Lee, M.D., to the vacant parish of Peebles.

1807, December 2—*At Peebles*—Mr Alexander Forrester, of Linton, chosen Moderator. *Supplies for Peebles*—Mr Marshall, of Manor, on 13th December; Mr Alexander Forrester, of Linton, on the 20th; Mr Gardiner, of Tweedsmuir, on the 27th; Mr Johnstone, of Innerleithen, on the 10th January; and Mr Handyside, of Lyne, on the 17th January. The Presbytery having reason to believe that a presentation to Peebles, and acceptance by Mr John Lee thereof, had been lodged with his agent in Edinburgh, do therefore adjourn till the 8th December, to admit of these being sent in. Moderator closed with prayer.

1807, December 8—*At Peebles*—Mr Williamson, writer in Peebles, waited on the Presbytery, and gave in a presentation from the Duke of Buccleuch, as commissioner for the Duke of Queensberry, patron of Peebles, to Mr John Lee to be minister of Peebles. Also, a letter of acceptance by Mr Lee. Also, an extract of his ordination by the Presbytery of Edinburgh; and a testimonial from the Scots Presbytery of London in favour of Mr Lee—all of which were sustained. Mr Lee to preach in the Church of Peebles on the 24th and 31st January. Attested the lists for the Widows' Fund for the sixty-fourth year. Next meeting to be on Wednesday, the 3rd February. Moderator closed with prayer.

1808, February 3—*At Peebles*—The Presbytery, from the production of various documents, found that it had not been in the power of Mr Lee to fulfil the appointments laid upon him at last meeting. However, all inconvenience to the congregation of Peebles had been obviated by Messrs Marshall, of Manor, and Nicol, of Traquair, supplying the diets. *Supplies for Peebles*—Mr Lee, on the 28th February; also, the 6th March. Sabbath, the 14th (intermediate), by Mr Gardiner, of Tweedsmuir; and the 21st, by Mr Johnstone, of Innerleithen (intermediate). Appoint a call to Mr John Lee to be moderated in on Thursday, the 24th March; and Mr Findlater, of Newlands, to preach and preside. Mr Patrick Robertson, of Eddleston, to preach at Peebles on the 13th March, and to intimate the said moderation. And a meeting of the Presbytery on that occasion to judge of the call.

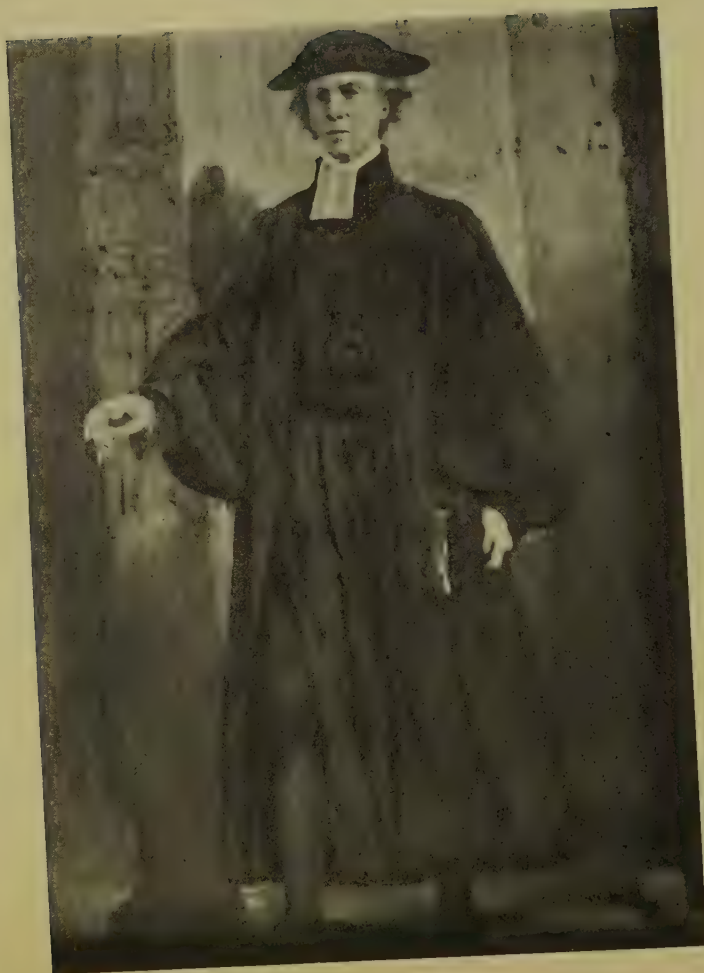
1808, *March 7*—The Rev. William Marshall, minister of Manor, was appointed by the Presbytery to preside in the kirk-session of Peebles during the vacancy, owing to the death of the Rev. Dr Dalglish. (This is the sole reference to Dr Dalglish's death in the records of the Presbytery.)

1808, *March 13*—Last record in this volume: Rev. Mr Robertson, Eddleston, Moderator.

1808, *March 24*—*At Peebles*—After a sermon by the Moderator from Luke vii., 18—"Take heed how you hear, &c."—a call was produced to Mr John Lee to be minister of Peebles, and signed by the magistrates and elders, and was sustained. They then agreed to proceed to his admission to be minister of Peebles, and appoint Thursday, the 7th April, as the day of his admission. And Mr Anderson, Kirkurd, to preach at Peebles on the 27th, and, after sermon, intimate the said date; and Mr Nicol, of Traquair, to preach and preside on that day. The intermediate day, being Sabbath, 3rd April, to be supplied by Mr Ker, of Stobo. Moderator closed with prayer.

ADMISSION OF THE REV. JOHN LEE.

1808, *7th April*—*At Peebles*—*Correspondents*—Mr David Ritchie and Mr Alex. Brunton, from the Presbytery of Edinburgh; Mr John Campbell, from the Presbytery of Selkirk. Mr Anderson, of Kirkurd, had served the edict. Thereafter, the officer made proclamation at the most patent door, if anyone had any objection to offer to the life and doctrine of Mr John Lee, to come forward; but none came. The Moderator then preached from Acts xxiv., 25—"And he reasoned, &c."—and after a narrative from the pulpit of the whole previous procedure, the said Mr John Lee was called upon, and gave satisfying answers to the questions appointed by Acts of Assembly. The Moderator therefore, with the brethren aforesaid, did give admission to Mr John Lee to the actual exercise of the ministerial office in the parish of Peebles. Whereupon the Presbytery gave him the right hand of fellowship. And the parishioners signified their acceptance of him as their minister by taking him by the hand. After which he was admitted a member of the Presbytery, and in their presence subscribed the Confession of Faith and the Formula. The sederunt was closed with prayer.



Rev. JOHN LEE, M.D., D.D., etc.
1808-1812.

1808-1812. The Ministry of the Rev. John Lee, M.D.

Four years. Eleventh minister.

JOHN LEE graduated M.A., 24th June 1801; licensed by the Presbytery of Dalkeith, 16th July 1804; graduated M.D., University of Edinburgh, 1804; ordained by Presbytery of Edinburgh, 17th June 1807; appointed to Scots Church, London, 1807; presented to Peebles, 8th December 1807; called to Peebles, 24th March 1808; admitted to Peebles, 7th April 1808; demitted, 12th October 1812.

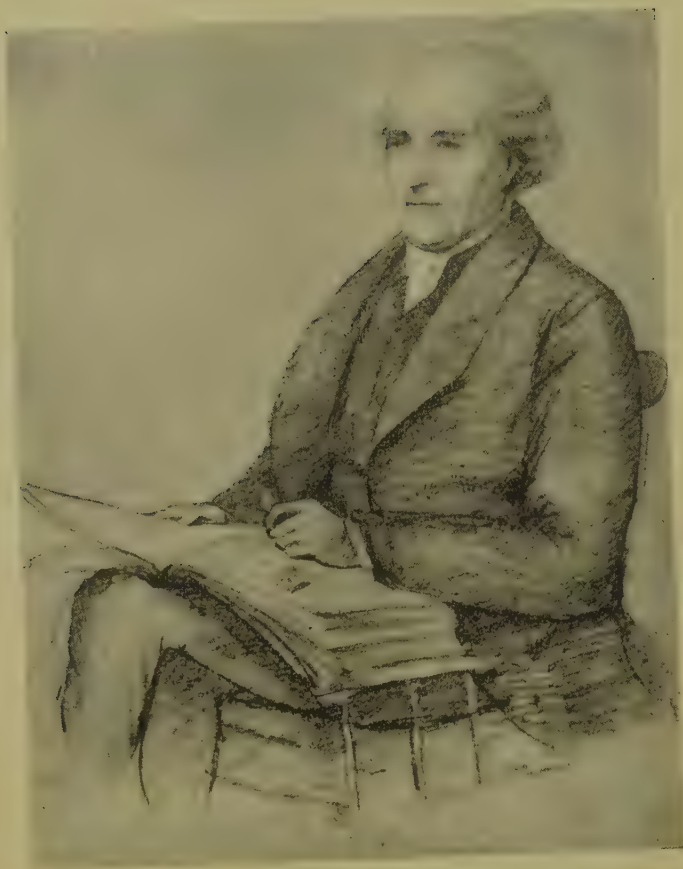
Dr Dalglish died in September 1807; and at the beginning of October some representation was apparently made by the Council to the Duke of Queensberry anent a successor. Mr James Little, W.S., Edinburgh, on hearing of the Doctor's death, wrote to a friend in Peebles expressing his regret at the news, for "the Doctor had so long officiated with so much honour to himself and real good to his parishioners." In his letter he mentions the name of Mr John Lee as a fit person to be recommended to the patron, and adds—"I know that the Duke of Queensberry will pay great attention to any application sanctioned by the Council of Peebles, and I have every reason to believe that Mr Lee's friends have already interested themselves in his favour by a personal application to his Grace. I could not have presumed to interfere in this matter were I not most conscientiously convinced that I was doing a real service to the parish of Peebles. Mr Lee was for a considerable part of his life in the family of the late Rev. and justly celebrated Dr Carlyle, and I have had many personal opportunities of knowing Dr Carlyle's sentiments of him, and I have often heard that worthy man declare that Mr Lee would be a great treasure to any parish. Mr Lee can also be recommended by Dr Grieve, Dr Finlayson, and several of the other most eminent among our Edinburgh ministers. If I might be allowed to add my testimony respecting Mr Lee's qualifications, I can freely declare that he is a most excellent preacher, a devout and pious man, and a very good companion. He is presently officiating in a Presbyterian Church in London, where he is very much respected and esteemed, but I know that he is anxious to return to Scotland, and would gladly accept of such a situation as the parish of Peebles."

This letter, though private at the time it was written, may almost be regarded as a historical document, when we remember the great eminence to which Mr Lee afterwards attained. It shews how highly he was regarded, not only by his friends, but by such a man as "Jupiter Carlyle." There are very few people who are acquainted with the history of the Church and yet are ignorant of the commanding position Dr Carlyle of Inveresk occupied. And there is no more agreeable book, casting a light on the eighteenth century, than the life of the famous minister of

Inveresk, whose reminiscences are of the most interesting description. They give a vivid picture of society in his time, and are most valuable from a historical point of view. A communication was sent to His Grace of Buccleuch from the Council anent a minister, on the 10th of October, but what was its purport of course cannot be told except by those who have access to the Council books. On the 21st of October a representation was made to the Presbytery by the Magistrates and Council for supplying the vacancy. But in the month of November there arrived a letter from Dalkeith House, signed by Buccleuch, in which it was intimated that the Duke of Queensberry had left the appointment to him, and after much anxiety to discharge the trust reposed in him, he had found a person perfectly well qualified for the situation, and one likely to give satisfaction. That person was the Rev. Dr Lee. It seemed that no application had been made by the town, or by any party connected with the county, in favour of any individual, so that His Grace had no reason for hesitating to fix on the doctor. It appears that Provost Smibert was duly apprised of the appointment, and the necessary steps were taken by the Presbytery for the induction of Dr Lee. In the notebook from which quotations have been so frequently made, an entry occurs on 8th December, under heading "Carlyle Bell, W.S."—"Paid clerk's fees of protestation on delivering to the Presbytery Dr Lee's presentation to the parish of Peebles, £1, 11s., and to James Wilson for bringing presentation, 10s. 6d."

The Presbytery had changed very little since the date of Mr Johnstone's presentation to Innerleithen. The only alterations which had been made were in Traquair and Drumelzier. In the former, Mr James Nicol, who was a native of Innerleithen, had succeeded Mr Walker in 1802. He was well known as a man of great ability and kindliness of heart. His views were not in some respects in accordance with the doctrines of the Church, and Mr Johnstone of Innerleithen published a sermon in refutation of them. Mr Nicol also wrote some little poems of considerable merit. It was during his time that the first bridge was erected across the Tweed at Innerleithen. At Drumelzier, Mr Welsh had been succeeded by Mr Robert Haldane. But Mr Haldane did not long remain in that quiet rural parish. In a year or two after his settlement he was appointed Professor of Mathematics in the University of St Andrews, and thither accordingly he went.

Dr Lee was a comparatively young man when he came to Peebles, and as he rose to a high position and was chosen Principal of the University of Edinburgh—a position which he adorned for many years—it is right that something should be told respecting him for the benefit of people who know little or nothing about him. He was, in all respects, an outstanding man; and even so early in his career as his ministry in Peebles he was recognised as a scholar of wide and varied learning, of great ability, and an excellent and eloquent preacher. Born of humble parents, in the parish of Stow, about 1779—just when Mr Dalgleish was pressing the heritors to build the new church of Peebles—he attended in his youth the classes taught at Selkirk by Dr Lawson—a famous and worthy man, at whose feet sat the aspirants to the ministry of the Secession Church. The views of John Lee on the subject of Church government underwent a change when he passed to the



Rev. JOHN LEE, M.D., D.D., etc.
1808-1812.

University, and he joined the Church of Scotland. There he prosecuted his studies, not only in divinity but also in medicine, and took the degree of M.D., so that it must be borne in mind that during the time of his sojourn in Peebles he was called "Dr" because of his medical, not of his divinity degree. The latter he obtained after he left Peebles and went to be Professor of Divinity and Church History in St Andrews, following so far the footsteps of his co-presbyter, Mr Haldane, of Drumelzier. His range of information on almost every subject, especially on ecclesiastical matters, was marvellous. As has been said, he was tutor in one or two families of note when he was a student, and for some time was with Dr Carlyle, of Inveresk. In later years he had in his possession the MSS. of Dr Carlyle, which he refused to lend even to Mr (Sir) Walter Scott, who wished to learn something of the Porteous mob. But Dr Lee at the time did not know he was engaged on "The Heart of Mid-Lothian." He had also the MSS. of his old friend, Dr Somerville of Jedburgh, which were afterwards edited and published by his son, Rev. Wm. Lee, who became Professor of Church History in the University of Glasgow. He was early recognised as an authority on matters of antiquarian ecclesiastical lore. And his "Memorial for the Bible Societies," which he was selected to draw up, as well as his evidence before the Select Committee of the House of Commons in 1834 (twenty years after he left Peebles), are full of the rarest and most valuable information. The appendices to his History of the Church of Scotland are a mine of wealth for all who wish to have a knowledge of bygone times. His library in Edinburgh was perhaps the largest private library—rivalled only by another, and it consisted chiefly of the most curious volumes which could be picked up—volumes of which only one or two copies were extant. He knew the contents of them, and the histories of their authors. He was in fact a walking encyclopædia. Moreover, he was an attractive and popular preacher in his younger days. His sermons were carefully prepared, his taste was fastidious, his style was ornate. When he held the distinguished office of Principal Clerk to the General Assembly it was invariably to him that a remit was made when it was necessary to issue a pastoral address. These addresses, ten in number, are not only replete with counsel and admonition, but also contain curious historical information, as, for example, those on "Sabbath Profanation." They were published in a volume by Wm. Blackwood & Sons, Edinburgh.

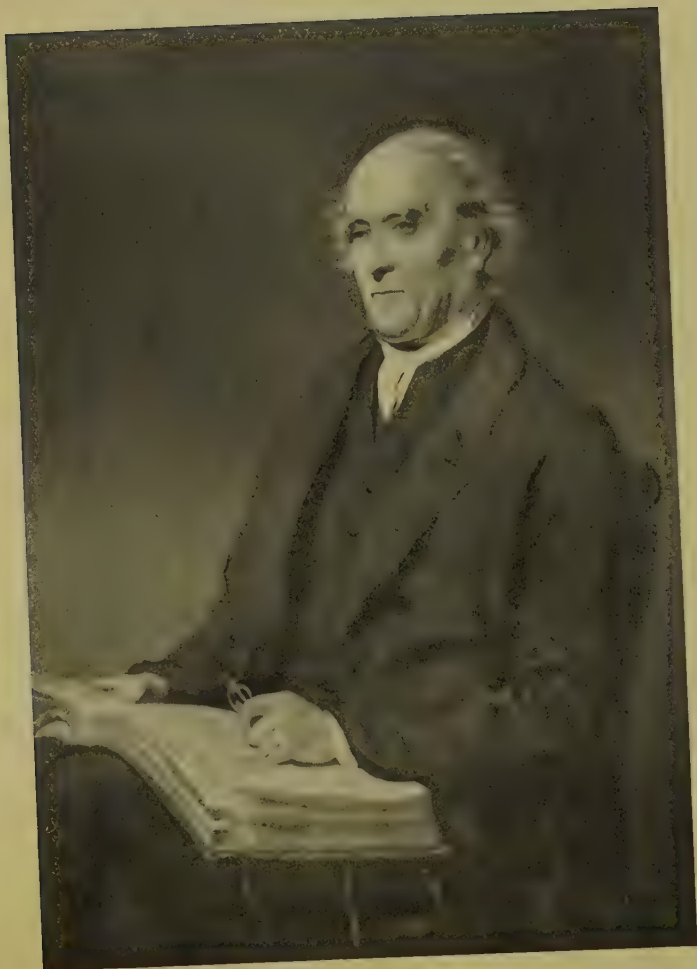
But of course all this is anticipating. The people of Peebles did not know the future which lay before their new minister when he came to the town, and occupied the pulpit from which they had heard the scholarly and admirable discourses of Dr Dalgleish.

Not long after his arrival Dr Lee found, as may easily be supposed, that the manse required extensive alterations and repairs. Dr Dalgleish had resided in it from 1761 to 1807—a period of no less than forty-six years. It had undoubtedly received some attention from the heritors during that time, but it was necessary that it should undergo a thorough overhauling when a new minister came. So during the renovation Dr Lee lived in "Quebec Hall," in the Eastgate, now known as "The Priory."

Dr Lee's popularity became known in Edinburgh, and he was frequently asked to advocate the claims of religious and charitable institutions. Several of these sermons are published. The first was about a year after he came to Peebles, and is entitled—"A sermon preached on Thursday, February 9, 1809: the day appointed by His Majesty for a General Fast. By John Lee, M.D., Minister of Peebles. Edinburgh: Printed by James Ballantyne & Company for Peter Hill, Printer to the Church of Scotland." It is dedicated "To the Right Honourable LADY CAROLINE DOUGLAS, &c., &c., &c. The following pages are inscribed as a small tribute of respect and gratitude by her Ladyship's most obedient and most humble servant, JOHN LEE." The text is Numbers xxxii., 6-7—"Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel?" A second was "Preached in St Andrew's Church, Edinburgh, on Sunday, 21st of May 1809, by the Rev. John Lee, M.D., Minister of Peebles, at the request of the Managers of the Public Dispensary and Vaccine Institution; and published by their direction." The text is Gen. xxi., 16—"Let me not see the death of the child." Another was preached in Peebles Church the same year—"A sermon preached on Wednesday, October 25th, 1809, being the Fiftieth Anniversary of His Majesty's accession to the Throne of Great Britain. By John Lee, M.D., Minister of Peebles. Edinburgh: Printed by D. Schaw & Son." The text is Job xxix., 14-17.

When Dr Lee became Professor of Ecclesiastical History and Divinity in the University of St Andrews, he preached on 1st December 1817, in the High Church of Edinburgh, "before the Grand Lodge of Scotland, assembled to celebrate the festival of St Andrew," a sermon which was published by desire of the Grand Lodge. It is dedicated to his Royal Highness, George, Prince of Wales, Regent of the United Kingdom, &c., and to the Most Worshipful Sir John Marjoribanks of Lees, M.P., and the other officers and members," by their Chaplain, John Lee. In the same year a posthumous sermon was published, the work of the "Rev. Robert Neil, Preacher of the Gospel," and to it was prefixed a short memoir by Dr Lee. Mr Neil was a native of Stow, and received his early education at a village school in Selkirkshire. At the University he was known to possess "no common turn for bold and original thinking." He was licensed in the year 1809, and repeated and unaccountable failures to get a church undermined his health, and he died at Burnhouse Mill, in Gala Water, on 10th February 1817.

Dr Lee was not long minister of Peebles when he became a member of the Social Peeblean Society, and on the death of the chaplain, a well-known Edinburgh minister connected with the county, he was unanimously chosen to fill the vacant place. He continued chaplain for nearly fifty years. He attended with great regularity—even came over from St Andrews—no easy task in those days—to be present, and when he was minister of the Canongate, of Lady Yester's, and the Old Church successively, he never failed to put in an appearance, unless prevented by some important engagement, nor did he forget to attend after he was Principal of the University. Only failing health kept him from a few meetings before his death. This close connection with the Society was a testimony to the love he bore to Peebles



Rev. JOHN LEE, M.D., D.D., etc.
1808-1812.

—a love which never seemed to grow cold, for his favourite theme when he met anyone from the town was of Peebles and of the old inhabitants he knew in former days. Long absence from it did not in the least seem to cause his attachment to waver.

THE REV. DR WILLIAMSON.

Dr Lee was comparatively young when he came to Peebles, about twenty-nine years old, and was already doctor of medicine of Edinburgh University. He was born of pure gipsy blood (of the Lees of Herefordshire), at Torwoodlee Mains, in the parish of Stow, in the year 1779. He was educated at the school of Caddonlee, near Clovenfords. The assistant in the school was John Leyden, from Denholm, known later as a poet and Oriental scholar, who was a licentiate of the Church. In 1794 John Lee entered the University of Edinburgh, where he worked hard, and took honours. Among his fellow-students were Thomas M'Crie, James Abercrombie, Walter Scott, John Leyden, Andrew Thomson, David Brewster, Francis Horner, Henry Cockburn, Henry Brougham, Marquis of Lansdowne, Lord Palmerston, Earl of Minto, Lord Glenelg, and Lord John Russell.

1808, *April 26*—The seventh volume of the kirk-session records begins at this date. It is lettered N. It continues for over four years, down to 28th September 1812; and embraces the entire period of the incumbency of Dr John Lee, with the exception of one month with which the succeeding volume opens. In volume N are included also the minutes of the heritors' meetings for the same period. The kirk-session proceedings referred to in this volume are those transacted wholly in connection with what was then the new church of St Andrew, on the Castlehill of Peebles. Politically the period is that of the Peninsular War.

A new step, marking an advance in ecclesiastical charity, opens this volume; for on the above date a man who had confessed to immorality, "was solemnly rebuked by the Moderator, and exhorted to serious repentance, and, after being absolved, had a certificate granted him that he was free from Church censure, and might be admitted into communion with any Christian society, if found qualified." He then paid the sum of one guinea, to be distributed among the poor of the parish. Dr Lee thus appears to have initiated his incumbency by the abolition of the public penance, extending over three or more Sundays, before the congregation, which had been the practice since the Reformation. The Rev. Dr Dalglish, then an old man, had continued the practice from the Cross Kirk into the new church of St Andrew; but the young man, doctor-minister, took a wider and more charitable view, and admonished the delinquent in private, also certifying him as eligible for admission into "any" Christian communion.

1808—On the 6th June, Dr Lee intimated that he had received a donation of £5, to be distributed among the poor of the parish, from Lieut.-Colonel Williamson, brother of Mr Williamson of Cardrona. It was all divided among the poor. The sacrament of the Lord's Supper was celebrated in August, when the collections amounted to thirteen guineas. But at the distribution the kirk-session gave away £15. For private charity the minister received 5s in place of 10s. The next items

are—"Precentor's tent, fitting up, 3s; town officer's attendance, 3s 6d; session officer, for extra trouble, 5s." Total receipts for the year, £123 2s 0¼; debursed, £112 5s 11d—balance, £10 6s 1¼d.

1808, *June 8*—Dr Lee appointed to hold sessions with Mr Marshall, of Manor, at the request of the latter. Dr Lee, minister of Peebles, represented to the Presbytery that his manse stood in need of repairs, and desired a meeting to that end. The Presbytery visited the manse of Peebles this day, and were unanimously of opinion that the heritors be called upon to inspect the manse. And ordained Dr Lee to call the heritors by an edictal citation from the pulpit on the 26th June to attend a meeting anent the manse on the 12th July. Appoint a meeting of Presbytery also on that day to co-operate with the heritors if necessary. Next meeting to be on Wednesday, 3rd August. Moderator closed with prayer.

1808, *July 12*—At a meeting of heritors, specially convened to consider the state of the manse, they found that the original plan had been defective, and the apartments inadequate, and that the house was in bad repair, especially the roof and stairs. They agreed therefore to take estimates for the repair of the manse as it stands, and for adding to it a kitchen and two rooms. Estimates also were to be taken as to the cost of a new manse. Dr Lee also was to get £35 in money yearly to accommodate himself in lodgings till the manse is in a condition to receive him, in addition to the stipend.

1808, *July 12*—Several members met on this date at the manse of Peebles, but finding that the heritors had agreed either to build a new manse or repair the old, they did not think it necessary to constitute a Presbytery there.

1808, *August 3*—All the ministers of the Presbytery have grass glebes except the minister of Peebles, from whom no report is given in. Sederunt closed with prayer.

1808, *October 19*—Meeting for prayer and privy censures; nothing censurable. Acts of Assembly came to hand. *Afternoon business*—Upon looking into the record it was found that the minister of Peebles has a grass glebe.

1809—This year opens with a gift of ten guineas, given by the Rev. Dr Lee, wherewith to purchase coals for the poor. The coals were accordingly given in lots of ten stones to ninety persons. On the 9th February the minister received the following for the poor of the parish:—£5 from Lieut.-Colonel Williamson, two guineas from Mrs Little, and one guinea from James Little, W.S. For each man absolved the clerk shall receive 5s, and the kirk officer, 2s 6d; and for each woman, the clerk, 3s, and the kirk-officer, 1s 6d. Collection at the sacrament in August amounted to £14 3s 3¼d.

1809, *March 29*—Commission from the burgh of Peebles to Thomas Russel to act as Presbytery elder for the half-year was attested.

1809, *October 25*—Anniversary of His Majesty's accession to the throne. Special sermon preached, and collection for the poor. It amounted to £14 12s 7d. Out of this money £8 2s 6d were expended in giving eighty-two persons ten stones of coals each; and forty-one persons in want had £5 11s 2d divided among them.

1809, *December 28*—Mr Ker of Kerfield gave £5, to be distributed among indigent persons in the parish.

1809—Moneys received for the year amounted to £146 5s 7¼d; debursed, £146 17s 8d—balance, 12s 0¼d.

In 1809 application was made to turn the Cross Kirk into a coal depot, which, however, was not carried out.

1810—On the 3rd June, Lieut.-Colonel Williamson again gave to the Moderator a sum of £5, to be distributed among the poor as their cases become known to the session. And on the 5th July, John Hay, after the funeral of his son, gave ten guineas to the Moderator to be distributed among the poor.

1810—On the 9th of August there were submitted to the kirk-session the names of forty-three young communicants, which were approved, and ordered to be added to the roll. (This is the first occasion on which such a list is submitted to the kirk-session.)

1810—At the communion in August the collections amounted to £15 13s 11¼d, to which the session agreed to add a fine, given by the Justices, £2 17s—in all, £18 10s 11¼d, of which £16 12s were distributed among the poor.

1810, October 2—At a meeting of heritors, held this day, the following was transacted:—Understanding from Dr Lee that Walter Brotherstones, who had given an heritable security to the session over some subjects in the Northgate of Peebles at some remote date, for session funds he had become reponsible for, and that in consequence the late Dr Dalgleish had many years ago made an agreement with William Wilson, whereby Wilson was to get right to the subjects on paying £40 5s, of which, as appears by a marking in the session books, of date 29th October 1802, he had paid £10 10s. The meeting, in such circumstances, think it right to keep sight of the subject for the good of the fund, and therefore recommend that Wilson be spoken to, and requested either to pay the balance or renounce any claim he has, and on his agreeing to the latter, further recommend that a compromise or other amicable transaction be made with Brotherstone's heirs.

1810, November 2—At a heritors' meeting it was mentioned that the mortcloth funds of the kirk-session had suffered considerably through several societies possessing mortcloths of their own, which had caused a deficiency in the poor's funds. The meeting was to consider how such deficiency could be made up.

1810—On the 4th November it was intimated that the late Sir James Hay had left £105 for the benefit of the poor of the parish. It was agreed to place in the meantime £100 in Forbes' Bank, and add £5 to the ordinary fund for the supply of the current year.

1810—On the 14th December the session, "taking it into consideration that many of the pensions given to the poor are very inadequate, agreed to augment several of them as follows," &c. The lady of Archibald Montgomery, Esq., sent £5, to be distributed among the poor.

1810—On the 30th December a heritors' meeting is intimated to consider the funds for the poor; also, the state of the manse. Moneys received, £155 6s 11½d; debursed, £145 14s 2¼d—balance, £9 12s 9¼d. In addition, an extra collection had been made on the 8th April for the Scottish Bible Society, which amounted to £21 4s. The hearse to be sold, having earned only 9s 6d.

1811, January 10—At a meeting of heritors it was reported that the hearse purchased by the kirk-session many years ago out of the poor's funds was now totally out of repair; it was not for the interest of the fund to purchase a new one; accordingly the meeting approved of the resolution of the kirk-session to dispose of it to the best advantage, and discontinue letting out a hearse any longer.

1811, April 24—At the request of the Rev. Dr Lee, a committee appointed to meet at Peebles along with the heritors anent repairs on Peebles manse, on Tuesday the 30th. Sederunt closed with prayer. Signatures here of J. SOMERVILLE and JAMES NICOL.

1811, April 30—A meeting of heritors was called to consider the state of the funds for the poor. It was reported that the expenditure for the year 1810 had been £145 14s 2¼d. In 1808 it had been £112 5s 11d, to which add several donations given to the poor of £16 15s, in all making £129 0s 11d. In 1809 it had been £146 17s 8d. Included in these sums were price of coffins, grave-digging, salary of treasurer, salary of clerk to Presbytery and Synod, repairing hearse, &c., in all, about £10 per annum. The funds arose from the following sources:—(1.) Church door collections; (2.) Dues on mortcloths; (3.) Hire of hearse; (4.) Interest of £500 at five per cent., in the hands of the town of Peebles, also interest of £100 at four per cent., in Forbes' Bank; (5.) Occasional donations; and dues paid to the session, &c. The church door collections have never been as great as might have been expected from the population; but have increased considerably within the last three or four years. For ten years preceding 1805 the average was £40 per annum, sometimes £37, and never higher than £44. In 1805, £46 11s; in 1806, £45 16s; in 1807, £54 15s; in 1808, £64 8s; in 1809, £79 13s; in 1810, £94 0s 6d. The mortcloth dues amounted to £4 16s only; while ten years ago the whole three cloths produced £13 17s. This is due to the various benefit societies lending out mortcloths gratis to their members. £29 per annum is derived from interest on the two sums lent out.

1811, May 8—Meeting of heritors to consider the manse. Several of the members having had conversation with Dr Lee, are inclined to think that he is indifferent whether he gets a new manse or receives an allowance to provide a house to himself as at present; and therefore, before coming to any resolution, they agree that a letter shall be written to the Rev. Doctor, desiring to know explicitly whether he wishes to have a manse or to continue to receive the allowance as at present; and informing him that if he chooses to have the manse they are ready to build one suited to the benefice on the present ground; and at the same time informing him that if he prefer receiving the allowance the heritors will let the manse to a tenant, with the garden, and deposit the rent in a banking-house to be applied toward building a new manse when called for.

1811—On the 12th May a donation of twenty-five guineas was intimated from Sir John Hay for the poor of the parish. The heritors also lately had assessed themselves in the sum of £50.

1811, June 11—Dr Patrick Robertson chosen Moderator. Mr John G., who has been under scandal with Janet H. for six years, compeared, and expressed his

willingness to take the oath of purgation. But as no evidence has appeared to criminate him, and as more than five years have elapsed since the commencement of this process, without any farther light being thrown upon the subject, the Presbytery dismiss the affair *simpliciter*, and assoilzie Mr John G. Mr Murray delivered his exercise and addition, which were sustained. Mr James Sloan, rector of the Grammar School of Peebles, compeared, and produced a certificate of his having qualified to Government; and also signed the Confession of Faith; also the Formula. Mr Andrew Lawson, assistant to Mr Sloan, also produced a certificate of his having taken the oaths to Government before John Murray Robertson, Justice of the Peace; and was examined in Latin, Greek, and the common branches of education, and was approved. He signed the Confession; also the Formula.

1811—At the August communion the collections amounted to £14 15s 6d; to which was added the sum of £5, being a donation from the representatives of the late Andrew Turnbull.

1811—Reference made on the 25th August to French prisoners of war residing in the Tontine Hotel.

1811—Total moneys received for the year, £189 11s 8d; debursed, £182 11s 1d—balance, £7 0s 7d. In addition, a collection was made on the 7th July for the British prisoners in France, which brought in £26.

1812, June 29—A letter was received and laid before the session, dated Cockpen, 27th June 1812, and signed Walter Scott, session clerk, representing that a certain man residing there and belonging to Peebles was in want. Collections at August communion, £17 12s 6¼d. This is divided as usual among the poor and the usual officials, including "the tent precentor."

1812—On the 10th August a quantity of meal was sent to the charge of the Moderator by Mr Wolfe Murray of Cringletie, to be sold at a reduced price of ten shillings per boll below the market price; it was agreed to grant the benefit of purchasing the meal at this price to certain necessitous persons.

1812, August 31—£21 given to the poor by Sir John Hay. It was distributed at the time.

1812—On the 28th September the Moderator stated that he intended to lay before the heritors a statement of the funds for the poor to date, and to request them to provide some adequate funds for supplying the poor during the vacancy about to take place by the intended resignation of the present minister of the parish. On this date end the minutes of kirk-session to 1st October 1812.

1812, October 1—The eighth volume of kirk-session records begins at this date, and is an immediate continuation of its predecessor. It is labelled T. It goes on to 28th August 1814. Within its covers there are also minutes of heritors' meetings, from 22nd December 1813 to 30th March 1814. The first two meetings of kirk-session with which this book begins were held under the moderatorship of Dr Lee, in the month of October. Thereafter Dr Lee demitted his charge. This period witnessed the close of the Peninsular War, and the downfall of Napoleon, with his expatriation to Elba. In the kirk-session, the accounts of the treasurer were gone over. For the nine months of 1812 he had received £178 13s 6½d; and

he debursed £177 10s 3d—balance, £1 3s 3½d. The heritors made a grant this day of £60 in aid of the funds, and the session are to try and collect it all before 30th April. The session recommend that once a year an inventory be taken of all articles belonging to the session. It was stated at the time that many records were missing and could not be recovered, many having become lost, as they were written on loose sheets carelessly stitched. From this cause the affair of Brotherstone's subjects could not now be traced. All documents and other articles are to be enclosed within a box and locked. The session at present own:—(1.) Bond for £250 granted by the town of Peebles; (2.) Bill for £250 granted by the town of Peebles, both at five per cent.; (3.) Receipt from Forbes' Bank for £100 at four per cent.; (4.) Four sacramental cups, of silver, in a box; (5.) Four palls of velvet (box to be made for these); (6.) The hearse. The session officer has:—(1.) Baptism laver and ewer, both of silver; (2.) Two napkins used at baptisms in church; (3.) Three large linen cloths for communion; (4.) Two large pewter communion plates; (5.) Two pewter flagons. During the vacancy will also be deposited with the session officer—(1.) Quarto Bible for the pulpit (Eyre & Strahan, 1806); and (2.) The Psalmbook; and (3.) A black bombazeen gown, with velvet collar. Brotherstone's subjects to be sold.

1812, October 25—Dr Lee signed the minute book for the last time. During the four and a half years of his incumbency, the church had advanced in many ways—delinquents were no longer publicly rebuked before the congregation; the duty of giving more generously had been well impressed on the congregation, so that the collections greatly increased; the minutes were kept and written in an orderly and business-like way. All the records which were extant appear to have been collected and bound. An inventory of the kirk-session's properties was drawn up. The poor were systematically looked after, and their grants were increased. Donations for this object were more frequently given by parishoners and heritors. All round, the church in Peebles benefitted very materially during the all too brief incumbency of Dr Lee. At the next meeting of session the Rev. Alexander Kerr, minister of Stobo, acted as Moderator; then the Rev. William Marshall, minister of Manor, under whose presidency, on 8th December, the session resolved to uplift the £100 in Forbes' Bank, and lend it to the town of Peebles at five per cent.

1812—The whole money received by the kirk treasurer for 1811 amounted to £189 11s 8d, and the debursements to £182 11s 1d. The heritors require annually to assess themselves voluntarily in order to make up the sum required for the maintenance of the poor. Some of the smaller heritors are behind in paying; but Dr Lee has advanced their shares and hopes in time to recover these sums. With regard to Brotherstone's subjects, Wilson had paid twelve guineas, which, with ten paid previously, may be taken as the interest of the purchase money; but there is not the slightest prospect of his being able to pay more. Dr Lee being now about to resign the office of minister of this parish, begs leave to deliver the charge of the poor into the hands of the heritors.

(End of book N of minutes of kirk-session and heritors.)

Dr Lee kept a horse, and was known as a furious rider. Occasionally when he went to preach in a neighbouring parish he would take a chaise, but only when he had some one he wished to accompany him. He frequently rode to Edinburgh, and put up, as all Peebles people did, at an inn in the Grassmarket. On one occasion he was returning to Peebles, after a snowstorm, with Mr Gibson—connected with the Shaws family—who also was on horseback, and they rode together quietly to the top of Liberton Brae, when the Doctor said he could not endure the slow pace and must leave his friend. He rode quickly forward, expecting to reach Peebles long before Mr Gibson, but the latter, on turning a corner, descried him stuck in a snow wreath. After having been rescued they went quietly for some time till the Doctor's impatience got the better of him, and he started off again. Once more he was extricated, and they entered Peebles side by side. In visiting among the people, Dr Lee saw several old Bibles. He had always a desire to have the oldest and rarest books he could secure, and after going to St Andrews he wrote to his intimate friend, Mr Williamson (with whom he kept up a correspondence), to procure, if possible, as many of these Bibles as he could induce the owners to part with—giving the names of those in whose houses he had seen them.

Dr Lee returned to Peebles once after he left to see those of his old friends who yet remained. On the Sunday he occupied his former pulpit, to the great delight of the congregation. With a voice almost broken with emotion he gave out at the commencement of the service:—

My soul is poured out in me,
When this I think upon ;
Because that with the multitude
I heretofore had gone :
With them into God's house I went
With voice of joy and praise ;
Yea, with the multitude that kept
The solemn holy days.

Principal Lee died in Edinburgh at the age of 80, in the year 1859. He was a man, as has been said, of much erudition and of wide and varied information, though to the great regret of all who knew the stores of learning he possessed he left no suitable monument in the shape of literary remains. He was for a long time in feeble health, and he shrank from a task which involved continuous labour, and which of necessity would occupy a very lengthened period. Peebles may be proud that it once possessed a minister of such pre-eminence as Dr John Lee.

At a meeting of the Associated Societies of the University of Edinburgh, held in Queen Street Hall in 1852 or 1853, to hear the inaugural address of the late Sir Edward Bulwer Lytton (Lord Lytton) subsequent to his election as President, Principal Lee occupied the chair. Sir Edward, in the course of a brief speech, acknowledging the vote of thanks which had been passed to him with acclamation, took occasion to refer to the venerable Principal "around whose head," he said, "a thousand rays of learning coruscate." Principal Lee's addresses at the opening of University sessions, though delivered to inattentive, unappreciative, and somewhat

turbulent, because youthful and thoughtless, audiences, were invariably marked by rare information on the subject he discussed, clear exposition, and they contained valuable suggestions. He was extremely particular and fastidious about the style of his composition, and devoted much time to polishing it. He loved plain English, and never was florid and frothy. He always praised directness and simplicity in the discourses of his students, and discouraged what, in their vain imaginations, they esteemed very beautiful and gushing. But he was a most lenient critic of youth, though he was more severe on those who had attained mature years.

In many respects Dr Lee differed from Dr Dalgleish. Each had his own peculiar gifts, and each occupied the position for which he was fitted. It is said that when Dr Lee was minister of one of the city churches in Edinburgh, after he left St Andrews, his congregation consisted to a large extent of second-hand booksellers, who sought his patronage by attendance on his ministrations. He was a constant and valued customer, always in search of some scarce volume or pamphlet. He was as well-known as his friend, John Hill Burton, who sketches him in his "Book-Hunter" as Archdeacon Meadows. In figure Dr Lee was tall and thin, he was venerable in appearance, and his slender form was habited in a surtout or greatcoat, which reached down nearly to his ankles. He was a familiar personage in the streets of Edinburgh for many a day. He had a fund—an exhaustless fund of anecdote and humour; and though he never laughed loud and long at his own or other people's jokes, there was invariably a sly twitching of his mouth which showed that he thoroughly appreciated the amusing story, the witty repartee, or the choice hit. A colleague, who was older than himself, was once asked by him how his health was standing the weather. The reply was—"I never was in better health; I feel getting quite young again," "Take care," was the quiet, dry response, "that you do not get back into your second childhood."

Dr John Lee continued minister of Peebles till 1812, when, as has been stated, he became Professor of Ecclesiastical History in the University of St Andrews. He was succeeded by Mr Robert Buchanan—a man who also became eminent, though in another line of learning, and was chosen Professor of Logic in the University of Glasgow. Mr James Ker was Provost of Peebles during a part of the time Dr Lee was minister of the parish. One of his sons was Mr John Ker, minister of Polmont, a man held in universal respect and esteem, and another was Mr Robert Wightman Ker, who also became Provost of Peebles, and is still remembered by the older inhabitants. His shop, which was not of the modern type, was nearly opposite the Tontine. Provost Ker's daughter was married to Sir James Spittal, Lord Provost of Edinburgh, who latterly resided in 3 Minto Street. There Principal Lee was a very frequent visitor. The conversation generally, if not invariably, turned on old times in Peebles, on Peebles worthies, and on events which had occurred within their recollection at Peebles. One of Lady Spittal's sons was the lamented Charles Grey Spittal, Sheriff-Substitute of Selkirkshire, whose kindly disposition, genial nature, and keen sense of humour made him a general favourite in society.

THE REV. DR WILLIAMSON.



PEEBLES MANSE BY THE TWEED. ABANDONED 1892.

1812, October 21—A letter was read at the meeting of Presbytery, written by Dr Lee on the above date. It was to the effect that he had been appointed Professor of Ecclesiastical History and Divinity in the University of St Andrews, and that in consequence he resigned his charge of the church and parish of Peebles. The Presbytery expressed the high sentiments of regard and esteem which they entertained for Dr Lee, and the sincere regret which they felt at the deprivation of the pleasure of his society and the assistance of his labours, and reluctantly acquiesced in his resignation. Mr Ker to preach at Peebles on 1st November, and declare the church vacant; Mr Marshall, on the 8th; Mr Handyside, on the 22nd; and Mr Forrester, on the 29th. Next meeting, 2nd December. Acts of Assembly came to hand. Sederunt closed with prayer. Signatures—DAV. ANDERSON, JAMES NICOL.

Close of the Ministry of the Rev. Dr Lee.

CONTEMPORARY MINISTERS.

1797-1808—*Innerleithen*—Joseph Johnston, chaplain to Charity Workhouse, Edinburgh. Licensed by Presbytery of Edinburgh on the 27th February 1771, and ordained by them, at the request of the Committee on the Royal Bounty, on the 10th April following, as a missionary in Shetland, where he officiated for three years. He then joined the Presbytery of Relief, and was settled at Kinghorn before 24th February 1779. On professing his sorrow, he was again received into communion by the Presbytery of Edinburgh on the 30th April 1788, his moral character being unimpeachable, and admonished to be more steady and more uniform in his future conduct. Presented by William, Duke of Queensberry, on the application of Benjamin Bell, surgeon, Edinburgh, 25th November 1796; admitted on the 16th March 1797. Died 28th June 1808, in the thirty-eighth year of his ministry. Married Christian Grandison, who died 23rd June 1824. Their only daughter married Captain Albert Cummings, London. Publications—Two single sermons, Edinburgh, 1778-1802; *Sermons on Practical Subjects*, Edinburgh, 1789.

1807-1809—*Drumelzier*—Robert Haldane, son of Mr Haldane, farmer, Overton, Lecroft. Born 27th January 1772; named after proprietor of Airthrey; educated at school of Dunblane; studied at the University of Glasgow. Licensed by the Presbytery of Auchterarder, 5th December 1797; presented by John Graeme, W.S., of Eskbank, August 1806; ordained 19th March 1807. Appointed Professor of Mathematics in the University of St Andrews; resigned charge, 2nd October 1809.

1809-1831—*Innerleithen*—James Pate. Presented by Richard A. Oswald of Auchincruive; joint writer of Second Statistical Account. Died 1831.

1810-1813—*Broughton*—William Porteous, minister of Kilbucho, succeeded in terms of the decret of annexation in 1810. Left £100 for charitable uses in the parish.

1810-1843—*Drumelzier*—James Somerville. Translated from Symington; presented by John Graeme, Esq., W.S., October 1809; admitted 1st February 1810. Had D.D. from Edinburgh University, 4th January 1838. On joining the Free Church Secession he was declared no longer minister of the church, 24th June 1843.

Died 8th May 1844, aged 83, in the forty-sixth year of his ministry. Publications—*Remarks on Hume's Doctrine of Miracles*, 1815; *The Penitent Sinner Directed to the Gospel*, 1838; *Statistical Account of the Parish*, 1834.

LIFE OF PRINCIPAL LEE, M.D., &C., MINISTER OF PEEBLES.

John Lee, late Principal of the University of Edinburgh, was one of the most remarkable and estimable men of his time. His intellectual qualities were of a high order; his attainments and acquisitions of knowledge were of the most varied and extensive kind. On almost all subjects he was admirably well informed, and in some departments he was unquestionably the most learned man of his age and country. He was more than all this: he was a most pious Christian minister, and he was one of the most friendly and affectionate of men. Grant says he was a "character." He was caricatured by Burton as Archdeacon Meadows ("Book-Hunter").

Dr Lee was born at Torwoodlee Mains, in the parish of Stow, on the 22nd of November 1779. His parents belonged to the Secession Church. He received his early education from the care of his mother, whom he was accustomed to speak of as a woman "heroic," noted for her knowledge of Milton and the Bible, of remarkable intellectual powers and mental cultivation, as well as of distinguished moral excellence. The debt of gratitude which he owed to his parents must indeed have been great if it bore any proportion to the filial reverence and devotion which he showed them in every form in after life.

He was sent when a boy of ten years old to Caddonlee School at Clovenfords, then taught by Mr James Paris, and in which during Dr Lee's attendance John Leyden was an assistant. From that school he went to the University of Edinburgh in 1794, being then in his fifteenth year, where he exhibited self-denial and a life of struggle. In his opening address to the University of Edinburgh as Principal in 1842, he refers to its state when he became a student, and recurs with pride and pleasure to the eminent men who then gave and received instruction in its walls. He continued at the University for ten years, having studied both medicine and theology and arts. Supporting himself by teaching, he took the degree of M.D. in 1801, when his graduation thesis was much admired for its Ciceronian Latinity. He was licensed as a probationer of the Church in 1804. During his attendance at College he assisted Professor Robison in editing Dr Black's Lectures on Chemistry.

In 1802, before his college career closed, he was offered and accepted the chair of Moral Philosophy in the University of Wilna, in West Russia, in which also, I believe, two other distinguished men were invited to become Professors—Thomas Campbell, the author of *The Pleasures of Hope*, and Sir David Brewster, who succeeded Dr Lee in the office of Principal of Edinburgh University. It is but fair to say that these invitations were made through the medium of the late David, Earl of Buchan, who, with some peculiarities of character, was a man of talent and taste, and inspired by a sincere zeal for the advancement of literature and science. Dr Lee prepared himself for the duties of this appointment by writing

out in Latin a portion of the lectures which he proposed to deliver at Wilna, but the arrangement was broken off by political events which interfered with its completion.

For some time previous to the end of 1805 Dr Lee had been on intimate terms with the Rev. Dr Carlyle, who died in 1805, well known as an eminent clergyman of the Church of Scotland, and then minister of Inveresk. He lived a good deal with Dr Carlyle, both at Inveresk Manse and at the doctor's town residence; and as the doctor was then about eighty years of age and intimate with those of his own contemporaries who were still alive, such as John Home and Adam Fergusson, who belonged like himself to a bygone age, and who had witnessed many remarkable events and social changes, it cannot be doubted that Dr Lee must have derived from this a great deal of traditionary knowledge as to the civil and ecclesiastical history of Scotland in the eighteenth century, and his natural bias may have been confirmed towards that historical research, and that interest in personal character and anecdote, by which he was afterwards distinguished. Dr Carlyle at his death in 1805 appointed Dr Lee one of his trustees, and committed specially to his care his autobiographical memoir.

Among other eminent clergymen who befriended Dr Lee at the outset of his career, special mention ought to be made of Dr Finlayson, of whom he always spoke in terms of the warmest regard, and to whose memory he has dedicated one of the painted windows now put up in Old Greyfriars' Church. About the same early period Dr Lee came to be for some time connected with the late Sir John Lowther Johnstone of Westerhall, in the capacity of tutor-guardian, and was thus brought into contact with several eminent public men with whom Sir John was on familiar terms. I have heard that Sir John made to Dr Lee two offers, either of which, if accepted, would have materially altered his course of life. One was to bring him into Parliament for one of Sir John's burghs; the other to procure him a commission in the Guards. These offers, if made, were certainly declined; but he retained his ward's friendship and respect, and from his gratitude derived during life a pension of £100 a year which Sir John settled on him.

After taking his medical degree, Dr Lee seems to have entertained some idea of following medicine as a profession, and he was wont to say that at one time, when a young man, he had three medical appointments in his possession or power; one as assistant surgeon to a regiment; another as assistant surgeon on board a ship; and a third as a surgeon in the East India Company's Service. Finally, he rejected all thoughts of the medical profession, and fixed upon the Church as the field to which he should dedicate his life.

In 1807, Dr Lee became ordained minister of a Scottish chapel in London, and in the same year he was presented to the parish of Peebles. He continued there till 1812, when he became Professor of Church History in St Mary's College, St Andrews, where he remained until 1821. A portion of the lectures he then delivered, embracing the history of the Church of Scotland from the Reformation, was published by his son, the Rev. William Lee, minister of Roxburgh. In 1820, before quitting his chair at St Andrews, he was appointed Professor of Moral Philosophy in

King's College, Aberdeen, where he lectured for one session, chiefly by a deputy to whom he transmitted his lectures daily by post. He speedily resigned his chair at Aberdeen, and in 1821 was removed to the charge of the parish of Canongate, Edinburgh; and thereafter he successively held the charges of Lady Yester's Church and the Old Kirk Parish in Edinburgh. In 1824 he was named one of the Royal Commissioners for visiting the Scottish Universities. In 1827 he was appointed Principal Clerk of the General Assembly. In 1837 he was appointed Principal of the United College of St Andrews, but did not long retain the appointment (a few months). In 1838 he was offered but declined the appointment of Secretary of the Bible Board, then newly constituted. In 1840 he was elected Principal after Principal Baird, and in 1843 he was appointed Professor of Divinity in the University of Edinburgh; the first Principal to become so since Henry Charteris (1599-1620). Previously, during the session of 1827-8, he had taught gratuitously the Divinity class; and in 1851-2 he taught gratuitously again the Moral Philosophy class; and in 1853-4 the Church History class in the College of Edinburgh, during the vacancies in those chairs occasioned by the death or illness of their Professors. He held the appointments of Chaplain to the Queen, Dean of the Chapel Royal, Chaplain to the Royal Academy, and Chaplain to the Convention of Royal Burghs, and at his death was one of the Vice-Presidents of the Royal Society of Edinburgh. His total emoluments were £1300.

He was one of the most learned men of his time, and in some departments of national and Church history, particularly in all that concerned the civil and ecclesiastical affairs as well as the manners and habits of the people of Scotland during the sixteenth and seventeenth centuries, his knowledge was most minute and accurate. He was also at home in the cognate subject of the history of the Puritans during the same period. His library consisted of upwards of 20,000 volumes, some of them of the most rare and curious description, and there was not one of the books with which he was not familiar and of which he did not know, as well as it could be known, the authorship, the occasion, the object, and the import.

The subject of bibliography had been from his early years a favourite study, and his habits of assiduity and perseverance, as well as his capacious and retentive memory, enabled him to prosecute it with singular success. Nor was his intellectual power overlaid or paralysed by the immense mass of his acquired knowledge. His opinions on all subjects, and particularly on those to which he had directed his special attention, were clear and comprehensive, while at the same time they were marked by that candour and moderation which are universally produced by the thorough and accurate study of any branch of knowledge or portion of history.

As is the case of many men of learning and talent, his published works are but an imperfect indication of his actual powers. Principal Lee, however, left some things behind him, such as "The Memorial for the Bible Societies" and the pastoral addresses composed by him for the General Assembly, which show at once the force of his understanding, the variety and accuracy of his information, the rectitude of his feelings, and the purity of his taste. His stores of learning also were always at the service of those who wished to make use of them, and his ready aid has been

repeatedly acknowledged as having given additional value to some of the most important works of our time on ecclesiastical or antiquarian subjects.

Dr Lee's health had never been robust, and was probably injured in early life by habits of abstinence and excessive study. But it was noted with what energy and vigour he discharged his duties and followed out his favourite pursuits.

Principal Lee died on the 2nd of May 1859, in the 80th year of his age, and in circumstances which had a melancholy connection with the death of a dear son just returning from India. No man could be more universally regretted. He had not an enemy nor an ill-wisher in the world. The numerous appointments which he successively and simultaneously held are a proof of the esteem and respect with which he was regarded by all; but those only who knew him well were able to speak to his amiable disposition, to his cheerful and genial habits, and to the charity and Christian kindness which he extended to all men of worth and merit, of whatever opinions or whatever persuasions. An account of Dr Lee, indeed, would be very inadequate if it did not prominently bring forward what has thus been alluded to—his highly amiable and affectionate character. In early life he earned on all sides the love as well as the respect of those who knew him. In his ministerial charge at Peebles he was long remembered for his quiet and unostentatious but most faithful discharge of his pastoral duties, for his ready and hearty sympathy with all who needed it, for his consolatory tenderness to the sick, and his great liberality to the poor. Nor were these qualities of heart extinguished or impaired by the long life of labour and study which he afterwards led; on the contrary, they continued to the end. He was ever ready to relax into a playful cheerfulness and pleasantry in society, while his attention to such of his friends, as from sorrow or suffering had more serious claims upon him, was unremitting and invaluable.

In consequence perhaps of some defect in manner, Dr Lee was not sought after as an attractive preacher; but his sermons were excellent both in matter and in style, and some of his earlier ones, when read in manuscript, had reached and obtained the approbation of Royalty itself. In other respects, he was all that a minister of the Gospel ought to be. Orthodox in doctrine, evangelical in sentiment, and blameless in conduct, he had a frankness and freedom from professional pedantry or clerical rigour which are rarely met with in men of his learning and condition.

LORD NEAVES.

SOME FURTHER REMINISCENCES OF DR LEE.

All his teachers were either domestic, or students engaged by a few heads of families, chiefly respectable farmers. His first teacher was a man of very solid learning, named Mr James Pearson, who died a very few years afterwards, when completing his divinity course at the University of Edinburgh. His second was Mr John Tod, from Peebles, who had been educated by Mr Brown there. His third was Mr James Paris, educated at the Grammar School of Selkirk and the University of Edinburgh, and an accomplished man. His fourth was the celebrated Mr John Leyden, who may be styled an almost universal scholar, and who became about that time a preacher of the gospel, and then a doctor of physic. Dr Lee, to his

last day, spoke of all his teachers in the warmest terms of affection and respect. He received much benefit from them all, but he ever said that the most valuable part of his education he owed to the personal instruction of his mother. Frequently, he declared that he had not the slightest recollection of being taught to read. When young Lee went to school, the master was wont to call on him whenever the children in any class were unable to spell a word. He would then say, "Come away, Fail-me-never!" Alas! on one occasion Fail-me-never did fail. The word was intrepid. Lee had never seen it, and blundered, for the word was in no book of his. Lee was a great favourite with his teachers, made rapid progress, and almost at a precocious age was declared fit to go to college. Being in delicate health, he did not leave home for two years, and we find him matriculating at Edinburgh University in 1794, being then scarcely fifteen years of age. After passing through the literary classes with *eclat*, he entered on the study of medicine, and took the degree of M.D. in 1804—a doctor of medicine at twenty years of age. He even outstripped his teacher, the famous Dr Leyden, who did not graduate until some time later. Dr Lee obtained an appointment immediately in the army hospital staff; but about that time he was induced to study for the Church, and he was licensed in 1804. He continued, however, still to study classes at the University, and, indeed, he attended them all but one. So unwearied was he in his application to study, and persevering in his exertions, that from his seventeenth year he depended entirely on himself for support, by his literary labour alone defraying the expense of an extra number of classes, and occasionally having the satisfaction of giving aid to others whose resources were more stinted than his own. His first literary effort was sent to a religious periodical, in which it was inserted word for word, with the single exception of a superfluous word being omitted. At that time, when only seventeen years of age, he unfortunately began to sit up till about three o'clock, and even longer, in the morning, which unwise habit stuck to him through life, until he almost lost the capacity of sleeping altogether.

Dr Lee's first public appointment was in London, the chapel being that in Hanover Street, Long Acre, in which the Rev. Jabez Earle, and several other distinguished Presbyterians, had officiated. Before he had been connected with it half-a-year he was presented to Peebles. This was in 1808.

Towards the close of 1812 Dr Lee left Peebles after a residence of little more than four years, when he was presented to the chair of Church History in the University of St Andrews. While at St Andrews he was elected to the chair of Moral Philosophy at Aberdeen and taught there for one session; but not having been inducted with due formality, he retained his chair in St Andrews, and on it he ultimately fell back. He afterwards left St Andrews for the first charge of the Canongate, Edinburgh. After a short residence there he was translated to Lady Yester's, and not long afterwards he was translated again to the Old Kirk, Edinburgh. While minister of this church and parish Dr Lee was appointed Principal of the United College of St Andrews, and was inducted; but before the expiry of the time during which he was allowed to hold both charges, he resigned the Principalship and retained his Edinburgh charge. Some time afterwards, while still minister of the Old Kirk, he was appointed Principal of Edinburgh University.

While minister of Peebles Dr Lee wrote for Dr Brewster's *Edinburgh Encyclopædia* the following articles:—"Annihilation," "Animal," "Arbuthnot," "Archery," "Aristotle," "Astrology," "Atheism," "Ayr," "Ayrshire," "Bacon, Roger," "Bacon, Francis," "Brute." He wrote also many other articles for magazines and reviews. His great work was the "Memorial for the Bible Societies." By its means he broke up the monopoly of printing Bibles and enabled Bibles to be produced at a cheap rate for the use of the poor.

Than Dr Lee there was not to be found anywhere a man of more varied attainments, accurate information, or of more wonderful facility in writing, and that too on subjects involving names, dates, places, facts, couched at times in a great many languages. All his writings showed the scholar, the antiquarian, and the historian; and yet it must be deeply lamented that a man of such high intellect, and nearly boundless information, and that too of a rare and curious kind, did not concentrate his efforts on one particular subject and give to the world a work worthy of his powers, which would hand down his name with honour and renown to later ages.

WORKS WRITTEN OR EDITED BY DR LEE, 1780-1859.

Six Single Sermons, 1809-29.

Memorial for the Bible Societies of Scotland, with an appendix containing many original papers, Edinburgh, 1824.

Additional Memorial, Edinburgh, 1824-26.

A Letter to the Lord Provost relating to the Annuity Tax, 1834.

Dr Lee's refutation of charges brought against him by Dr Chalmers *re* Church Extension and University Education and on choosing the Moderator, Macleod *versus* Lee, 1837.

A Letter to Lord Melville anent Glasgow University, 1837.

Lectures on the Church of Scotland, edited by the Rev. William Lee, minister of Roxburgh, 1860.

Inaugural Addresses in the University of Edinburgh, with a Memoir by Lord Neaves, 1860.

Pastoral Addresses of the General Assembly, 1864.

Various Articles in the *Edinburgh Encyclopædia*.

Vita Roberti Pollock, 1826 (Bannatyne Club).

Wodrow's Life of James Wodrow, 1828.

Introduction to *Edinburgh Academic Annual*, 1840.

Joceline's Mother's Legacy to her Unborn Child, 1852.

BIBLIOGRAPHY CONCERNING PRINCIPAL LEE.

Crombie's *Modern Athenians*, p. 135, with portrait.

Scott's *Fasti*, 1866; vol. i.; pt. i.; pp. 12, 13, 64.

Proceedings of the Royal Society of Edinburgh, 1862; iv., 212-217.

Scotsman, May 6th, 1859 (Burton).

Veitch's Sermon on the Death of Principal Lee, 1859.

Dictionary of National Biography, 1892 (G. C. B.)
 Memoir by Lord Neaves in University Addresses.

Concerning the Memorial for the Bible Societies of Scotland: Sir David Hunter Blair and John Bruce had a monopoly of printing Bibles in Scotland. They complained that Bibles printed by the King's printers in England, and that also those printed by the Universities of Oxford and Cambridge, were being sold in Scotland. When the Bible Societies were able to purchase the enormous supplies of Bibles required by them in England they did so. Dr Lee drew up his Memorial on their behalf in reply to the complaint by the King's printers. It is a comprehensive and laborious history of all the previous monopolies for Bibles and Prayer Books in Scotland, maintaining "the practice of importing copies of the Scriptures not by the connivance but under the sanction of the legislature coeval with the very dawn of the Reformation."

Age.

CHRONOLOGY OF THE LIFE OF THE REV. DR LEE.

- 1779, November 22*—Born at Torwoodlee Mains.
15. *1794*—Matriculated at Edinburgh University. Continued ten years.
22. *1801, June 24*—Graduated M.A., with honours, at Edinburgh University.
22. *1801*—Graduated A.M. at University of St Andrews.
23. *1802*—Accepted chair of Moral Philosophy at the University of Wilna, in West Russia; not carried out, owing to a revolution.
25. *1804*—Took the degree of M.D., Edinburgh, while attending Divinity classes.
25. *1804, July 16*—Licensed by the Presbytery of Dalkeith.
25. *1804*—Became amanuensis to the Rev. Dr Carlyle, Inveresk.
28. *1807, June 17*—Ordination by the Presbytery of Edinburgh.
 Became minister of the Scots Presbyterian Church, Hanover Street, London.
- December 8*—Presented by the Duke of Buccleuch, for the Duke of Queensberry, to Peebles.
29. *1808, March 24*—Call to Dr Lee by the parishioners of Peebles.
29. *1808, April 7*—Admitted to Peebles Church.
33. *1812, October 12*—Demitted Peebles.
 Appointed Professor of Church History in St Mary's College, St Andrews.
 Continued till 1821.
34. *1813, July 5*—Marriage.
41. *1820*—For one session, acted as Professor of Moral Philosophy in King's College, Aberdeen.
42. *1821, June 15*—Presented to Canongate Church; admitted, 21st March 1823.
44. *1823*—Made LL.D., Edinburgh.
44. *1823*—Made D.D., St Andrews.
46. *1825, January 26*—Appointed minister of Lady Yester's Church, Edinburgh.
48. *1827*—Appointed Principal Clerk to the General Assembly.
 Taught class of Divinity in the University of Edinburgh.

Age.

- 51. 1830—Appointed Chaplain to the King.
- 54. 1833, *October 23*—Death of wife.
- 55. 1834—Appointed one of the Royal Commission for visiting the Universities.
- 55. 1834—Presented to the Old Kirk, Edinburgh.
- 56. 1835—*June 22*—Admitted to the Old Kirk.
- 58. 1837—Proposed as Moderator to the General Assembly against Chalmers.
Defeated by 262 to 59.
- 58. 1837—Appointed Principal of the United Colleges of St Andrews. Not long retained: from 12th June to November.
- 59. 1838, *December*—Appointed Secretary of the Bible Board; but declined.
- 61. 1840, *March 12*—Appointed Principal of Edinburgh University; and Dean of the Chapel Royal, Stirling.
- 61. 1840—Demitted his parochial charge in May. Accepted, 3rd September.
- 62. 1841, *June 30*—Remarried.
- 64. 1843—Appointed Professor of Divinity in Edinburgh University.
- 65. 1844, *May 16*—Unanimously appointed Moderator of the General Assembly.
- 72. 1851—Taught the Moral Philosophy class in Edinburgh University.
- 74. 1853—Taught Church History class in Edinburgh University.
- 80. 1859, *May 2*—Died in his 80th year, and fifty-second of his ministry.

Dates of his Addresses as Principal:—2nd November 1840; 1st November 1841; 1st November 1842; 2nd November 1846; 31st October 1854.

Dr Lee married (1.), 5th July 1813, Rose, daughter of the Rev. Dr Masson, minister of Dunnichen. She died 23rd October 1833. Had several children. (2.) 30th June 1841, Charlotte E. Wright.

THE TESTIMONY OF DR LEE CONCERNING PEEBLES.

“From the beginning of 1808 to the end of 1812 I was minister of Peebles, and out of six hundred families there was not one to whose character and circumstances I was a stranger. To this hour I remember the names of the poorest of them, and could find my way without a guide to the meanest of their dwelling-places. The care of the poor devolved chiefly on myself personally; and though during two of the years of my incumbency the prices of provisions were enormously increased, I succeeded in warding off the evils of a compulsory assessment. Inexperienced as I certainly was at the commencement of my incumbency, the administration of these affairs was satisfactory to both rich and poor. The allowances were not stinted, but there was no beggary, and there was no such thing as an uneducated child. A very large proportion of my time was occupied in such intercourse with the most unfriended as gave me access to know their past history as well as the state to which they had been reduced.”

Dr Lee also enumerates six country parishes known to him whose united population did not exceed that of six closes in his parish (the Old Kirk parish). This is in his reply to Dr Chalmers in 1837 upon Church Extension.

1812, December 2—Mr Gardner, of Tweedsmuir, to supply Peebles on the 13th; Mr Nicol, of Traquair, on the 20th; Mr Pate, Innerleithen, 3rd January; Mr Somerville, 10th January; Dr Robertson, of Eddleston, on the 24th; Mr Findlater, of Newlands, on the 31st. Certificate granted to Mr John Murray, preacher, about to leave the bounds of the Presbytery.

1813, January 19—The kirk-session found that the weekly collections at the church door and the late voluntary contribution given by the heritors inadequate to the increasing urgent demands made upon them, so agreed to uplift for the present £20 of the £100 left to the poor of the parish by Sir James Hay. On the 4th of May other £20 were uplifted for the same object.

1813, February 3—*Supplies for Peebles*—Rev. David Anderson, of Kirkurd, on the 14th; Mr Ker, of Stobo, on the 21st; Mr Marshall, of Manor, on 7th March; Mr Handyside, of Lyne, on the 14th; Mr Forrester, of Linton, on the 28th. Next ordinary meeting on 31st March. Sederunt closed with prayer.

PRESENTATION IN FAVOUR OF MR ROBERT BUCHANAN.

1813, March 31—Mr James Cairns, writer in Peebles, gave in a presentation from the Earl of Wemyss and March in favour of Mr Robert Buchanan, preacher, to be minister of Peebles. Also, a letter of acceptance; and an extract of his license by the Presbytery of Haddington; and a certificate of his having qualified to Government by taking the oaths. All which were sustained. *Supplies for Peebles*—Mr Gardner, of Tweedsmuir, 11th April; Mr Nicol, of Traquair, the 18th; Mr Pate, of Innerleithen, on the 25th. *Members of Assembly*—Mr Marshall, of Manor, and Mr Pate, of Innerleithen, with Sir James Montgomery as elder. Next meeting to be on 28th April. *Discourses for Mr Buchanan*—Homily, Luke vi., 37—"Judge not," &c; lecture, Psalm lxxiii.; exegesis, *Conversio Pauli magnum pro veritate religionis Christiani prebet argumentum*. Exercise and addition, Hebrews x., 21 and 22—"And having," &c. Popular sermon, II. Cor. v., 7—"For we walk," &c. Also, Psalm iii. from the Hebrew and Greek Testament, to defend his thesis, and undergo questionary trials. Sederunt closed with prayer.

1813, April 28—Compeared Mr Robert Buchanan, and delivered all his discourses, and underwent all his trials, and was sustained. Appoint him to preach at Peebles on 9th May; and Mr Nicol, of Traquair, on the 16th; Dr Robertson on the 23rd, when he is to intimate that a call is to be moderated in to Mr Buchanan on the 3rd June, at which Mr Anderson is to preach and preside, and a meeting of Presbytery to judge of the call. Mr Findlater, of Newlands, to preach at Peebles on the 30th. Attested commission from the burgh to Thomas Cranstoun, W.S., elder, to the Assembly. Presbytery closed with prayer. Signatures here of ALEX. KER, of Stobo, and JAMES NICOL.

1813, June 3—After sermon, a call was moderated in for Mr Robert Buchanan, presentee to this parish, which was signed by the magistrates, elders, heritors, and a number of the respectable inhabitants of this parish. Sustained by the Presbytery. Mr William Marshall, of Manor, chosen Moderator of Presbytery. Mr Buchanan to supply the vacancy. But Mr Ker, of Stobo, to preach at Peebles on the 20th and

serve the edict. Meeting of Presbytery on Thursday, 1st July, and Mr Pate, of Innerleithen, to preach and preside at the ordination. The Clerk to furnish Mr Pate with a copy of the questions put at the ordination of ministers. Sederunt closed with prayer.

ORDINATION OF THE REV. ROBERT BUCHANAN, M.A.

1813, *July 1*—The officer called three times at the most patent door of the church for objections to Mr Buchanan, but none compeared. After sermon by the Moderator from II. Tim. iv., 2—"Preach the word," &c., Mr Buchanan gave satisfying answers to the usual questions. And the Presbytery did, by solemn prayer and imposition of hands, set apart and ordain Robert Buchanan to the office of the holy ministry in Peebles, and gave him the right hand of fellowship. So also did the parishioners. After which he was admitted a member of Presbytery and subscribed the Confession of Faith; also the Formula. Next meeting to be on Wednesday the 20th. Sederunt closed with prayer.

1813-1824. The Ministry of the Rev. Robert Buchanan.

Eleven years. Twelfth minister of Peebles.

LICENSED by the Presbytery of Haddington, 20th October 1812. Presented by the Earl of Wemyss and March to Peebles, 31st March 1813; called to Peebles, 3rd June 1813; ordained, 1st July 1813; demitted, 6th October 1824; died, 1873.

On the 2nd July the interim Moderator, the Rev. William Marshall, intimated to the kirk-session that it was no longer necessary that an occasional Moderator should act, as the Reverend Robert Buchanan had been ordained the previous day minister of the parish. The session thereupon received Mr Buchanan as their minister, and requested him to act as Moderator in all matters relating to the church.

It is curious that Mr John Hay, Dr Dalgleish, Dr Lee, and Mr Buchanan were all inexperienced men when appointed to Peebles.

During the incumbency of this minister, tent-preaching was maintained at communion seasons. Part of the service was conducted in the Parish Church, and part in the tent erected upon Tweed Green. There was a great gathering, the minister being assisted by neighbouring clergymen, whose churches were closed on that day. Previous to this date the tent preachings had been held in the Cross Kirkyard, as is mentioned in the session records.

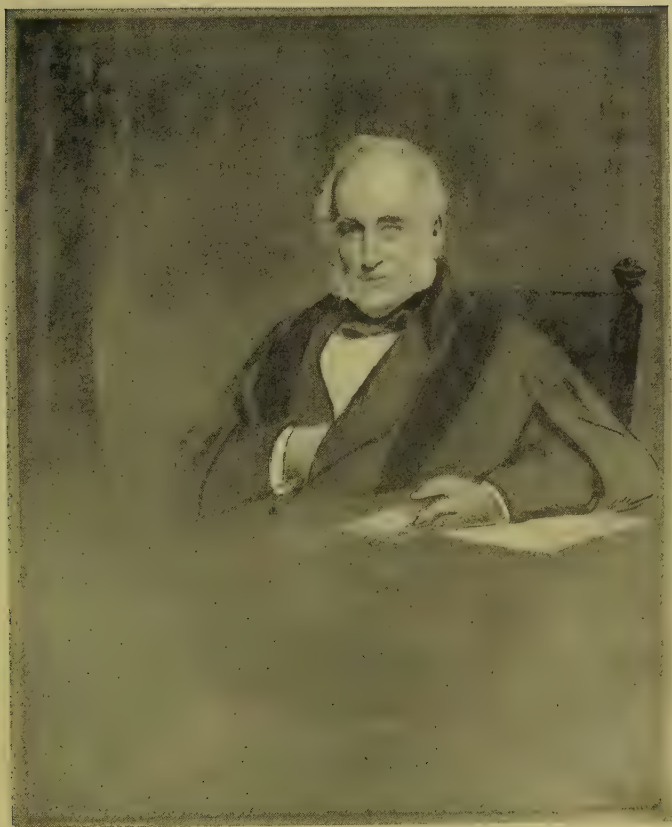
Communion was celebrated in November, when the collections amounted to £13 18s 2¾d. It was all given to the poor, and the dues paid as formerly to the officers and the precentor.

On the 28th November there was again a want of funds for the poor, so the session resolved to make application for £5, being part of the interest due on the purchase money of Brotherstone's subjects at present in the hands of Alexander Bartram, writer in Peebles.

1813—Total income for this year:—Assessment of heritors, casual donations, and interest on money, £177 6s 2d; weekly collections at church door, £80 18s 8¾d; mortcloth dues, £6 8s—total, £264 12s 1¾d. Debursed, £267 3s 7d. Balance against the session, £2 10s 8¾d.

HERITORS' MEETING.

1813, December 22—Mr Bartram, writer, reported that he had made an arrangement with Wilson for the debt due by him to the heritors and session of Peebles, and that he had obtained a bill from Wilson for £33 3s 3d, being the balance due. It was remitted to the kirk treasurer to desire Wilson to pay the bill, or find security for payment. The Rev. Mr Buchanan reported that he had entered into an agreement with Mr Cushney, to excamb certain portions of the glebe lands for that tail of



Rev. ROBERT BUCHANAN, M.A.
1813-1824.

land purchased by Mr Cushney from Thomas Sanderson. The meeting approved, and recommend Mr Buchanan to get the approval of the Presbytery also. The Provost moved that that house and yard purchased by Mr Cushney from Thomas Sanderson should be taken by the heritors at a valuation, the house thrown down, and the ground added to the tail of land proposed to be excambed for that part of the glebe above stated. Mr Cushney desired to have time for consideration. It was agreed to get an estimate for adding to the manse, and another for building a new manse from the foundation; the work to be proceeded to without delay. The allowance that Dr Lee received to be continued to Mr Buchanan. For the poor, Mr Buchanan was authorised, if necessary, to draw upon the town of Peebles for the £40 remaining of the legacy of Sir James Hay. The next meeting to furnish funds to repay the same.

MANSE LANDS.

1813, December 23—Meeting *pro re nata*. Conditional agreement entered into between Mr Buchanan, of Peebles, and Mr Arthur Cushnie, to excamb the Glencraig, and certain other parts of the glebe lands, for a piece of ground contiguous to the manse lately purchased by Mr Cushnie from Mr Thomas Sanderson, with a view to accommodate the heritors and minister. Agreed to yesterday by the heritors. The Presbytery perambulated the ground, and agreed. And appointed the sum paid by Mr Cushnie for the house to be deducted from the value of his land. Sederunt closed with prayer.

1814—On the 26th February the session elected four additional members of kirk-session as elders, resolving to ordain them provided no objection was lodged against them by the parishioners. (There is now no mention of deacons.) The elders were ordained on the 13th March, in the forenoon, after divine service. On the 20th March the Rev. Mr Findlater, minister of Newlands, is Moderator *pro tem.*, but Mr Buchanan appears again on the 27th.

1814, March 28—At a meeting of the heritors of Peebles, held on this day, a motion was before the meeting respecting the taking in the house and the garden behind the same purchased by Mr Cushney from Thomas Sanderson. They unanimously negatived the motion, after hearing Mr Buchanan. They adhere to the original agreement executed between Mr Cushney and Mr Buchanan, on stamp paper, dated 13th December last, and recommend the Presbytery to concur therein. Valuers were named between all the parties concerned; they were to value the piece of land purchased by Mr Cushney from Mr Sanderson, exclusive of the house and the garden behind the same, which the heritors, by negativing Provost Ker's motion, have left in Mr Cushney's possession, and shall proceed to the Glencraig and the Kirk Meadow, and from thence set off a quantity equivalent to the value of said tail. Regarding the manse, the committee unanimously recommended to repair the manse and add to it. The plans were remitted to Mr Buchanan to choose the one which he preferred, and to suggest any alterations upon it. Estimates also were to be taken regarding new dykes for the manse grounds. No superficial work to be put into the

manse. For the poors' fund, the heritors resolved to replace the £100 of Sir James Hay's legacy, which had been used, and let it out at five per cent for behoof of the poors' fund. Also to assess themselves in £80 for the poor for the current year. At a meeting two days' later, the final plans of the manse additions were approved, and ordered to be proceeded with.

1814, March 30—As no report has been given in by the valuator named on 23rd December respecting the excambion of the kirk lands and the lands purchased by Mr Cushney, the Presbytery refer the consideration of this subject to some future meeting; and in the meantime renew their appointment of Mr Alexander Stewart, at Haystoun, as their valuator regarding said excambion, and authorise Mr Buchanan, for himself and successors, and in name of the Presbytery, to enter into a contract of excambion with Mr Cushney, in terms of the decree arbitral to be pronounced by the valuator, and also to execute all necessary writings on the subject for carrying the excambion into effect. Sederunt closed with prayer. Signature here of ALEX. FORRESTER, of Linton.

1814, April 27—Attested commission from the burgh of Peebles in favour of John Hay, younger of Haystoun, advocate, as elder to the Assembly. Report on all the schools attested on the back of the commission to the representatives from the Presbytery.

EXCAMBION.

1814, April 27—A deed of submission, signed by the Rev. Robert Buchanan on the one part and Arthur Cushnie on the other, referring to Alexander Stewart, tenant in Haystoun, and John Girdwood, residenter in Peebles, as valutors to judge the quantity of land to be set off from the glebe as an equivalent for the land pertaining to Mr Cushnie proposed to be exchanged, was this day given in to the Presbytery. Also a report from the said valutors as follows:—"In presence of James Ker, Esq., Provost, and William Brown and Arthur Cushnie, Bailies of Peebles, compeared James Cairns, writer, as procurator for the parties after designed, and gave in the decree arbitral to be registered in the burgh court books of Peebles; which was done. By it Arthur Cushnie agreed to excamb the tail of land acquired by him from Thomas Sanderson in the Old Town of Peebles for the Glencraig and such part of the glebe of Peebles as might be deemed an equivalent for the price paid by Arthur Cushnie for the tail of land, after deducting the value of the house and yard upon the premises so purchased by him, to be ascertained by neutral persons. The value of the tail of land, after deduction of the value of the houses before mentioned, £118. And we further find that there is a servitude of a road through that part of the glebe which falls to be ceded to Arthur Cushnie, and that the lands are deteriorated thereby to the extent of £4, which we add to the price of the said tail of land, making in all £122 sterling. As an equivalent, we set off to Arthur Cushnie that piece of the glebe lands called the Glencraig, enclosed and planted, measuring 1 rood and 24 falls, valued at £76 per acre, and which amounts to £30 9s. And we set off to Arthur Cushnie also 2 roods and 39 falls of the glebe lands, called the Kirk Meadow, lying next

Glencraig, which we value at £117 per acre, and rate the same at twenty-six years' purchase, making £87 os 6d. And the measurement of the whole lands ceded to Arthur Cushnie is 1 acre and 23 falls; and the measurement of the garden belonging to the foresaid houses retained by Arthur Cushnie himself is 455 feet, being the 121st part of an acre, which we value at £4 10s, and when the same is added to the value of the land ceded to Arthur Cushnie the amount of the whole is £121 19s 6d, which we find to be the full value and compensation for the tail of land; and which tail of land we now cede to the Rev. Mr Buchanan. And we have set up and infixed two march stones in the Kirk Meadow, on the west of the well, north of the Kirkknowe House, as the march or boundary between the lands above set off and ceded to Arthur Cushnie and the minister's other glebe lands called the Kirk Meadow. The Presbytery considered the above, and perambulated the marches, and agreed to all the foregoing, and also the position of the pit stones. Next ordinary meeting to be on Wednesday, 8th June. Sederunt closed with prayer. Signatures here of ALEX. FORRESTER, of Linton, and JAMES NICOL.

On 5th June a man is referred to as lying under sentence of lesser excommunication.

On 14th June Major-General Williamson sent his annual donation of £5 to the poor of the parish.

On 11th August thirty-two names of young communicants were submitted to the session for approval, and one of these rejected.

Communion was celebrated on the 14th August, when there was collected £18 10s 8d. The extra precentor still gets his 3s.

28th August 1814 is the last meeting of session in volume T; then follow heritors' meetings from 22nd December 1813 to 30th March 1814.

1814, September 18—The ninth volume of the kirk-session records begins upon the above date, continuing with its predecessor. It goes on to 30th November 1828. There are also accounts of heritors' meetings from 17th May 1815 to 19th February 1816. The volume is labelled L. When this book begins Mr Buchanan had been minister of Peebles for about a year; and had still ten years to live in Peebles ere becoming a Professor in Glasgow University. The book closes with one year of the incumbency of the Rev. John Elliot. Politically it was the period of the Regency of George, Prince of Wales. His daughter, Princess Charlotte, heiress to the Crown, died in 1817, and the aged King George III. in 1820. Two years later George IV. paid his memorable visit to Scotland. It was the age of Sir Walter Scott, Lord Byron, Thomas Moore, and a brilliant literary galaxy of reviewers and writers.

KIRK-SESSION RECORDS, BOOK L, 18TH SEPTEMBER 1814
TO 30TH NOVEMBER 1828.

1814, September 18—After prayer—the Rev. Mr Robert Buchanan, Moderator—compeared a weaver and the daughter of an innkeeper in Peebles, declaring

themselves to be married persons, and producing a certificate to that effect subscribed by Joseph Robertson, minister. As, however, in this certificate the parties were not correctly designed, and as no proclamation of banns had taken place in the Parish Church of Peebles, within the bounds of which parish they were both resident at the time of their marriage, they were rebuked by the Moderator for this irregularity of conduct, exhorted to a walk and conversation becoming the married state, and after paying the usual dues for proclamation, their marriage was confirmed and ordered to be recorded. A woman also appeared, and craved baptism for her two children, as her husband was lying under censure for immorality, and she desired to be admitted as sponsor for her children. She was found qualified after examination, and was admitted to take the baptismal vows for her children, who were baptised in presence of the kirk-session. Case of immorality considered.

1814, November 13—Other cases of immorality; in them all, the men who were blamed all belonged to the Westminster Regiment of Militia quartered in Peebles. £2 19s 4d paid to James Ker, kirk officer, for collecting the voluntary assessments for the poor, voted by the heritors at their last meeting.

1814, November 20—Cases of immorality.

1814, December 4—Cases of immorality continued.

1814, December 18—Church discipline.

1814, December 25—Ruling elder chosen to represent the kirk-session at the Presbytery during the ensuing half-year.

1815, January 1—Case of immorality.

1815, January 5—Examined the accounts of the kirk treasurer. During the year 1814 the total receipts amounted to £247 4s 7¾d; disbursements in the same period to £255 16s 10d; leaving a balance against the session of £8 12s 2¼d. The treasurer produced a bill for £100, granted by the town of Peebles, of date 1st July 1814, to bear interest at five per cent. The money thus placed at interest is the bequest of £100 left by Sir James Hay for behoof of the poor of the parish of Peebles. Of the principal of this bequest the kirk-session, having during the vacancy in 1812-13 had occasion to lift £60 to meet the pressing wants of the poor, the heritors at their last meeting agreed to replace the whole of this sum, and the whole again be let out at interest in the hands of the town of Peebles.

1815, January 8—Case of immorality. Also a woman refused as sponsor for her baby, as she was not free from blame in the separation between herself and her husband. Delayed until she make efforts to secure his return to fulfil his obligations as a Christian parent. 4s a fortnight allowed to a woman, and her offer to make over her house to the session accepted.

1815, February 22—Mr John Elliot to be taken on trials by the Presbytery of Dalkeith. (*Note*.—Probably the future minister of Peebles of this name.) Next meeting on Wednesday, 29th March. Sederunt closed with prayer.

HERITORS' MEETING.

1815, May 17—The Rev. Mr Buchanan authorised to take possession of the

manse, which has been repaired and added to. Wall to be built at the river; and the new front approach to be cleared of all rubbish. New dykes to be erected. A new road also has been made.

1815, July 6—Mr Buchanan, of Peebles, reported that a regular contract of excambion had been executed between him and Mr Cushnie regarding the glebe of Peebles. Approved. Next ordinary meeting on Wednesday, 22nd November. Sederunt closed with prayer. Signature here of JAMES PATE, of Innerleithen.

1815, August 10—Thirty-five young communicants were admitted at this communion. The sacrament was held this month; when the total collections for the four days amounted to £16 12s 3¼d. Of this, £11 16s were given to the poor at once.

On 10th September a collection for the Waterloo Fund raised £33 5s 2d. This was increased later to £38 18s.

The total receipts for 1815 amounted to £239 11s 8d sterling, the disbursements amounted to £235 13s 8¾d, leaving a balance of £3 17s 11½d. Details of annual income—Assessment by the heritors, £91 10s 8d; donations, £10; church door collections, £104 6s; interest on £600, at 5 per cent., £30; mortcloth, dues, £3 15s.

The battle of Waterloo was fought and won during the incumbency of Mr Buchanan, and on that afternoon, in June 1815, the bells of the steeple were ordered to be rung on the arrival of the intelligence in Peebles.

1816—*Inventory at this date*:—A bond from the town of Peebles for £250, at 5 per cent, dated 3rd September 1766; town's bill for £250, at 5 per cent, dated 15th October 1804; town's bill for £100, dated 1st July 1814; bill for £33 3s 3d; a large chest, containing four mortcloths; sacramental tokens, with a stamp or die; a hearse.

At the communion in August 1816 there was realised £23 11s 2½d.

1817—Church to be painted. The heritors to pay one-third. The Good Toun to pay two-thirds, with relief from proprietors of seats to whom the toun has sold them.

1817, March 26—*Reference from the Kirk-Session of Peebles*:—Jean M., in Newbie, had confessed guilt. And Mr S., tenant in Haystoun and an elder in Peebles, had acknowledged himself as guilty with her, and expressed contrition. The kirk-session, in the circumstances, "most novel and most painful," referred the matter to the Presbytery. In the meantime they suspended Mr S. from the functions of the eldership. The Presbytery instruct the kirk-session to take Mr S. on discipline, but not to remove the suspension or to absolve him till the Moderator shall have reported to the Presbytery the steps which have been taken, and shall have received further instructions. Next meeting to be on 30th April. Moderator closed with prayer. Signature here of ALEX. AFFLECK.

1817, April 30—Attested commission from the burgh in favour of John Hay, younger of Haystoun, as elder to the Assembly.

1819, April 28—Attested commission to John Hay, younger of Haystoun, advocate, by the burgh to the Assembly.

1819—William Wilson's land in the Northgate to be sold, and the kirk-session paid.

1820—Kirkyard dykes to be repaired.

1820—A watch-house to be fitted up in the tower in the churchyard.

1820, April 25—*Pro re nata* meeting. Attested commission from the burgh in favour of John Hay, younger of Haystoun, as elder to the Assembly.

1820, November 15—Mr Pate, of Innerleithen, chosen Moderator. Mr John White to be taken on trials by the Presbytery of Edinburgh. Mr Buchanan, of Peebles, gave notice that he was about to raise a process for augmentation of stipend, and that the case would come off in January before the Teind Court. His stipend was £100 sterling in money, seven chalders of victual—half meal, half barley—converted into money by the highest fiars of Peeblesshire. He was going to petition for a stipend of twenty chalders converted into money.

1820—Among the items of income enumerated this year occurs the sum of £2 2s from Mr Adam Hay, as a voluntary fine for inadvertently shooting a hen pheasant.

Sir John Hay gave twenty bolls of oatmeal among the parochial poor. There was also a sum of £20 from the executors of William Govan of Hermiston. The income for 1820 amounted to £303 17s 10¾d.

1822—John Elliot, the treasurer, having died, the office was continued to his widow until the end of the year.

Receipts for 1822:—Voluntary contribution by the heritors, £120; interest of £600 in name of the magistrates, £29 12s 8¾d; collections at the church door, £88 17s 6d; donation from J. Govan Stewart, Esq., £5; mortcloth dues, £5 2s—in all, £248 12s 2¾d; debursed, £262 14s 5¾d; balance against session, £14 2s 3d.

1822, April 17—Attested the commission from the burgh in favour of John Hay, younger of Haystoun, as elder for the burgh. Reports on the schools were inserted upon the commissions of the representatives to the Assembly.

1823, January 6—The meeting being about to proceed to the annual election of their treasurer, Mr Sloan stated that in order to accommodate Mr Bathgate, the English teacher, and at the same time to allow Mrs Elliot, who, conjunctly with her brother, Robert Gibson, has discharged the duties of kirk treasurer during the preceding year much to the satisfaction of the session, to retain the emoluments of that office, he was willing to resign the office and appointments of session clerk in favour of Mr Bathgate. The meeting agree to accept this very handsome offer on the part of their brother, Mr Sloan, and resolve to enter on their minutes this public testimony to the zeal, fidelity, and distinguished usefulness with which for a number of years Mr Sloan has executed the office of their clerk, as well as their sense of the liberal motive which has induced him to resign. In consequence of Mr Sloan's resignation, the session appoint Mr Alexander Bathgate, English teacher in Peebles, as their clerk. And they re-appoint Mrs Elliot and her brother, Robert Gibson, cooper in Peebles, conjunctly, as their treasurer and mortcloth-keeper for the current year.

1823, January 13—*Inventory of Books, &c., belonging to the Parish*:—(1.) Copy

of Confession of Faith and Formula belonging to the kirk-session of Peebles. (2.) A volume containing list of baptisms, burials, and marriages inserted promiscuously from 1622 to close of 1659. (3.) Volume containing list of burials from 3rd January 1660 to 18th July 1678; list of marriages from 25th April 1660 to 18th July 1678; and list of baptisms from 5th January 1660 to 4th July 1678. (4.) Volume containing list of burials from 27th July 1678 to 19th June 1712; list of marriages from 18th July 1678 to 30th April 1715; list of baptisms from 1st May 1679 to 6th April 1715. (5.) A volume containing list of baptisms from 18th April 1716 to 2nd June 1765; list of marriages from 30th June 1716 to 9th July 1764. (6.) A small volume containing list of burials from February 1742 to 1st September 1776. (7.) A small volume containing list of burials from April 1750 to 1772. (8.) A volume containing a list of burials from 1776 to 1812. (9.) A volume containing list of marriages from 3rd January 1766 to January 1781; a list of baptisms from 20th April 1766 to 26th October 1803. (10.) A volume containing baptisms from 25th January 1804 to this date. (11.) A volume containing a register of marriages from 8th April 1781 to this date.

Fees exacted by the Session Clerk:—Proclamation of banns, 4s; certificate of moral character to those leaving the parish, 1s; recording child's name, birth, and baptism in parish register, 1s, of which 6d goes to the kirk officer; extract from registers of births, marriages, or burials, 1s; extract of proclamation of banns, 1s; parties absolved from public scandal—man, 5s; woman, 2s 6d.

Inventory of Minute Books in possession of the Minister:—(1.) A thick 8vo volume of session minutes from 1658 to August 1676. (2.) A thin 4to volume of session minutes from February 1657 to 9th June 1678. (3.) A thin folio volume of session minutes from February 1691 to 24th December 1721. (4.) A thick folio volume of session minutes from 1st September 1723 to 28th October 1753. (5.) Collection of papers in six separate parcels, loosely stitched, containing session minutes from 5th December 1763 to 3rd December 1782. (6.) A small book, with coarse paper cover, containing session minutes from 20th January 1803 to 13th March 1808. *Memo.*—Numbers 5 and 6 contain all the minutes of session extant during the incumbency of Dr Dalgleish, from 1760 to the end of 1807. Amissing are the minutes from 1753 to 1763; and from 1782 to 1803. (7.) A small 4to volume of session minutes from 26th April 1808 to 1st October 1812. (8.) A small 4to volume of session minutes from 1st October 1812 to 20th August 1814. (9.) A folio volume of session records from 18th September 1814 to this date. (10.) Bond from the town of Peebles for £250, 13th September 1766; town's bill for £250, 15th October 1804; town's bill for £100, 1st July 1814. (*Memo. by C. B. G.*—All the above minutes are in existence at this date; and the loose papers referred to under Number 5 have been bound into a volume at some later period.)

1823, May 13—The Moderator stated that he had called this meeting in consequence of what had occurred in the Parish Church during his absence on Sabbath, 4th May current, when the precentor, at the conclusion of divine service in the afternoon, read from his desk a paper calling a meeting of the inhabitants of the parish, to be held within the church on the Tuesday following, at one o'clock, for

purposes therein specified, and all this without leave being previously asked or obtained from the only authorities legally competent to authorise such a paper to be read from the precentor's desk, or such a meeting to be held within the Parish Church. That considering this as a very indecent, irregular, and illegal proceeding, in direct infringement of their rights as a kirk-session, and tending to most injurious consequences, and being on the one hand exceedingly averse to adopting harsh measures against those who had been guilty of it, and on the other hand, very sensible of the necessity of guarding the rights of the minister and kirk-session of the parish against a recurrence of the same illegal interference and encroachment in time to come, he had called this meeting for the purpose of entering on the session records a solemn protest against the proceeding, that it might not be drawn into any precedent, sanction, or authority for similar proceedings in time to come. The kirk-session concurred in the above. Thereafter George Donaldson, the precentor, having been called in and examined, declared that the paper above referred to was read, without his previous knowledge or concurrence; by Robert Elder, who officiated for him as precentor on the 4th current. Robert Elder also having been called in, and having admitted that the fact was so, adding that the paper in question was given him by Mr James Bartram, writer in Peebles; that he was not aware of the irregular and illegal nature of the act which he committed at the time of committing it; and that he now sincerely regretted having done it, the Moderator, by desire of the meeting, cautioned George Donaldson and Robert Elder against reading in time to come any public paper, proclamation, or intimation from the desk without first submitting it to the Moderator, and receiving his permission and authority to read it.

1823, June 16—As the sacrament was to be celebrated on 6th July, and there was a scarcity of elders, the session resolved to add two to their number, whose names were submitted to the session. The Moderator having found them qualified, and agreeable to accept office, the session ordered the edict to be served from the pulpit next Lord's Day. The edict was read, also proclamation made at the most patent door of the church, and none had come forward having aught against the life or doctrine of the two nominees, therefore their ordination was appointed to take place on the fast day. Thirty-four young communicants were approved of on the fast day. The communion collections amounted to £23 os 2½d. Of this, £15 5s were distributed among the poor, and the remainder added to the general fund. Tent precentor and town officers received their fee. Total receipts for 1823—£257 11s 3¼d; disbursements, £306 5s 8½d; balance against the session, £48 14s 5¼d. The income was made up thus:—Voluntary assessment by the heritors, £120; church door collections, £94 10s 8¼d; interest on £600 from the magistrates, £24 6s 9½d; donation from Mrs Hay, £2 2s; paupers' effects, £3 12s 9½d; mortcloth dues, £6 9s; dues recovered from Newlands parish, £6 10s. The great excess of the expenditure was due to the maintenance of a man in bedlam, at an annual charge of £20. Also to the maintenance and clothing and schooling of a widow's orphans.

FROM THE KIRK-SESSION RECORDS.

1824—Lyne's Mill mentioned as an occupied place. On the 24th April a man who was a member of Mr Stalker's congregation, having satisfied the discipline of the church before that congregation, the woman appeared twice before the kirk-session and was rebuked and absolved. On the 1st July there is a similar occurrence, where the woman belonged to the congregation of Mr Adam, and appeared before it, while the man appeared before the kirk-session.

Communion was celebrated on the 4th July; the collections amounted to £21 18s 1¾d. Tent precentor and town officers get their fees.

1824, April 28—Attested commission from the burgh to John Hay of Smithfield, as elder to the Assembly.

1824, August 4—Representation from certain heritors and householders of Peebles, through Mr Buchanan, relative to the want of church accommodation, referred to a meeting of heritors on the 13th. Next meeting to be on the 6th October. Closed with prayer. DAV. ANDERSON, Kirkurd, Moderator; JAMES PATE, Innerleithen, Clerk.

1824—Church to be enlarged in its interior accommodation.

1824, October 6—Mr Robert Buchanan, of Peebles, having been appointed Professor of Logic and Rhetoric in the University of Glasgow, he resigned his charge as minister of Peebles. The Presbytery, after expressing their esteem for Mr Buchanan, accepted the resignation, and appointed Mr Somerville, of Drumelzier, to preach at Peebles next Lord's Day and declare the church vacant. Mr Affleck, of Lyne, on the 17th; Mr Robertson, of Eddleston, on the 31st; Mr Campbell, of Traquair, on 7th November; Mr Findlater, of Newlands, on the 21st; Mr Anderson, of Kirkurd, on the 28th. Mr Affleck to be Moderator of kirk-session at Peebles.

1824, October 6—The Moderator stated that, having been appointed to the Professorship of Logic and Rhetoric in the University of Glasgow, and inducted into that office, and having this day resigned his charge as minister of this parish into the hands of the Presbytery, he had called the meeting for the purpose of delivering into the hands of the session the various books, &c., in his possession. He also handed over a box containing the four silver communion cups. (There is never any account of the silver basin and laver, which seem to have been kept by the officer.) The Rev. W. H. Paul was Moderator at this meeting. At the next meeting, undated, the Rev. Mr Pate, Innerleithen, was Moderator.

Mr Buchanan was a popular preacher, much esteemed by the people. He was highly cultivated, and was a poet as well as a logician. He preached his last sermon in the Town Hall on Monday, 4th October 1824, being the day for the election of the magistrates and council. He died in 1873, at the age of 88.

Total receipts for 1824, £353 11s 7¼d; disbursements, £326 11s 11d; balance in favour of the session, £26 19s 8¼d.

CONTEMPORARY MINISTERS.

1774-1822—Eddleston—Patrick Robertson, son of preceding. Educated at the parish school, Temple; studied at the University of Edinburgh. Licensed by the Presbytery, 10th March 1773; presented by Hon. George Murray of Blackbarony, in August following; ordained 10th March 1774. Had D.D. from the University of St Andrews, 22nd December 1808. Died 3rd May 1822, aged 74, in the forty-ninth year of his ministry. He was faithful to all under his care, laboured zealously to promote their welfare, and was ever ready to assist when a scheme of benevolence or a mission of mercy required his aid. Married, 9th July 1785, Marjory, daughter of William Crawford, merchant, Leith. She died 27th February 1825, and had Alexander, merchant, Florence; Patrick, who succeeded; James, W.S.; and two daughters. Wrote Account of Parish for *Sinclair's Statistical Account*, xvi.

1802-1819—Traquair—James Nicol, son of Michael Nicol. Hewas born at Innerleithen, 28th September 1769. He was bred as a shoemaker. Educated at the parish school. Studied at the University of Edinburgh, where he distinguished himself by his attainments, and had for his fellow-students several who were remarkable for literary eminence. Licensed by the Presbytery, 25th March 1801; became assistant to preceding incumbent; was presented by George III., 15th May; ordained 4th November 1802. He instituted a friendly society in his native village in 1808 on such sound principles that its funds have been gradually on the increase. Having adopted views, however, inconsistent with the doctrines maintained by the Church of Scotland, he contemplated resigning his situation, but was overtaken by disease, and died 5th November 1819, aged 50, in the eighteenth year of his ministry. He was an accomplished scholar, and as a Biblical critic left few equals. He had a strong and vigorous mind, which could maintain a philosophical patience under intense application, and yet preserve a distinctness of perception in abstract and embarrassing enquiries. But great as were his intellectual endowments and acquirements, they were far surpassed by the virtues of his life and the qualities of his heart. An open and generous frankness, a kind and condescending deportment, combined with the most inflexible integrity and unconquerable candour, threw over his whole character a moral loveliness which the most superficial observer felt and acknowledged. He married Agnes Walker, sister of the former minister, who died at Innerleithen, 19th March 1845, and had three sons, of whom James was Professor of Civil and Natural History in the University of Aberdeen, and three daughters. *Publications*—*Poems, chiefly in the Scottish Dialect*, 2 vols., Edinburgh, 1805; *An Essay on the Nature and Design of Scripture Sacrifices*, London, 1823; articles in *Edinburgh Encyclopædia*, signed N. G. N.

1813-54—Broughton—Hamilton Paul, college friend and companion of the poet Campbell. Wrote both in prose and verse himself. Presented by Mr Oswald of Auchincruive. Died, unmarried, 28th February 1854, aged 81. His sermons exhibited extensive learning and singular originality of thought. In private society he was universally beloved. As a companion he was most engaging and the best storyteller of his day. His power of humour was unbounded. His anecdotes became familiar over a wide district, and many of his sayings have become proverbial. Hospitable, kind, and charitable to a fault, he was friend alike to rich and poor, while

the ease of his manner, the variety and extent of his information, the readiness and point of his wit, attracted men of taste and learning from many quarters. His writings on every kind of subject, both in poetry and prose, are scattered over magazines, reviews, and newspapers for about sixty years, and exhibit great versatility of talent and versification, while they attracted wide and warm admiration. *Publications*—*Epistles to the Female Students of Natural Philosophy in Andersonian Institution in Glasgow*, 1800; *Friendship Exemplified*, a sermon; *Vaccination, or Beauty Preserved*, a poem, 1805; *Poems and Songs of Burns, with Life*, 1819; *A Foretaste of Pleasant Things*, 1820; poems, songs, articles, &c.

1814-45—*Lyne*—Alexander Affleck, presented by Earl of Wemyss and March; ordained assistant and successor, 23rd June 1814. Died, 21st December 1845.

1820-1856—*Eddleston*—Patrick Robertson, son of preceding. Had D.D. from St Andrews in 1852.

1820-1861—*Traquair*—James Campbell, presented by the Prince Regent. Wrote *Second Statistical Account*. Died 29th April 1861.

1823—Second minister of the Associate Burgher East Church, THOMAS ADAM, from Abbey Close, Paisley. Ordained, 19th March 1823. Resigned, 4th August 1846, and retired to Kirriemuir. While ministering at Peebles Mr Adam published three sermons—*On the Duty and Privilege of Good Men in Times of Calamity*, and *Domestic Bereavement*. The congregation thereafter called Mr John Scott, who preferred going to Jamaica as a missionary.

The Rev. Robert Buchanan was minister of Peebles from 1813 to 1824. In 1868 he published, through Edmonstone & Douglas, two volumes entitled *Tragic Dramas from History, with Legendary and other Poems*, by Robert Buchanan, M.A., late Professor of Logic and Rhetoric in the University of Glasgow. The motto on the title-page is:—

Gratia Musa tibi! nam tu solatia præbes,
Tu requies curæ, tu medicina, venis.—*Ovid.*

Of the dramas, the two first originally appeared anonymously in 1859; but were composed along with other dramas at a period long anterior to the date of publication. These are "Wallace" and "James I. of Scotland." "Wallace" had been published separately in 1856. The remaining piece in the first volume is entitled "The British Brothers." The second volume contains:—"Gaston Phœbus," a tragedy; "Edburga," a tragedy; and legendary and other poems. Although the volumes have been carefully perused, there occur no poems or ballads which bear authentic evidence of having been inspired by the natural beauties of Mr Buchanan's beautiful parish. Such pieces as "The Glen," "To the Cuckoo," "The Song-Spell," "The Beautiful," "To an Ash-Tree," "May," "Autumn," "Winter," &c., may have been thus inspired during the early days of his ministry in Peebles; but no names nor local allusions are to be discovered as referring to the Borders. Curiously enough one piece, called "Merlin's Tomb," has its scene laid in the forest of Broceliande in Brittany, although the grave of Merlin is pointed out in the parish of Drumelzier, ten miles from Peebles. Another fact of interest is that this enthralling romance of

Merlin has been treated in its Peeblesshire aspect by a successor of Professor Buchanan's in the chair of Logic and Rhetoric at Glasgow, viz., Professor Veitch, a native of Peebles. Part of "Merlin's Tomb," by Professor Buchanan, is appended:—

IN May, when flowers are springing fair,
And woods are burgeoning,
And lusty love in earth and air
Lordeth each living thing,

Sir Merlin and his peerless make
Are wandering hand in hand,
By flowery dell and forest-brake,
Through fair Broceliande.

They drank them of that magic fount
Renowned in minstrel song,
That gusheth from his stony mount,
Enchanted Berenton.

As by the wizard-well they stood—
To prove the legend true—
Against the rock in sportive mood
Some sprinkled drops they threw.

Amain, aloud, from shivered cloud,
It dashed, the drenching shower!
Beneath a linden's leafy shroud
The laughing lovers cower.

Then gaily on their way they wend
Thorough that forest fair,
In ferny glade and briery bend
Startling the hind and hare.

With linkèd arm in amorous talk,
They stroll the forest through,
And clasp and kiss in lone wood walk,
As loving pair will do.

Anon they reached the fairest nook
In that fair wood, a bower
O'er which a hoary hawthorn shook
Odorous its blossoms-shower.

The spot was fair, the lovers fain—
Under that hawthorn tree
Sir Merlin and fair Vivien
They took their disport free.

But lovers' play and summer's ray
Will medicine kindly sleep:
On Vivien's lap Sir Merlin lay,
And sunk in slumber deep.

The lady looked—"He slumbers well"
(She thought, Ah, woe the hour!)
"Now is the time to prove my spell,
My spell of wondrous power!"

Gently Sir Merlin's head she's placed,
And slowly on the ground;
Then, muttering, with her wimple traced
A ring the hawthorn round.
Nine times that magic ring she made,
Nine times that spell she spoke,
Then on her lap the slumberer laid;
But when Sir Merlin woke
He looked a-wild, he looked a-long
Upon his prison-bower;
It seemed a castle fair and strong
Begirt with trench and tower.
Sir Merlin frowned, Sir Merlin sighed;
Fair Vivien laughed the while—
"Such fortune still must fool betide
Will trust a woman's wile!
"The fatal coil thine art hath wove
Thine art can ne'er undo!"
And long with mightiest spell she strove—
But ah! she found it true.
And there that lady fond and fair,
The Lady of the Lake,
By day, by night, will oft repair
Her sweet solace to take.
But Arthur weeps in Carduel
His Merlin's mystic doom;
And Gawaine seeks by down and dell
In vain for Merlin's Tomb!

The following poem, from its date, must have been written when Mr Buchanan was minister of Peebles, therefore it is quoted:—

LAMENT FOR THE PRINCESS CHARLOTTE OF WALES, November 1817.

THERE'S woe in the cottage and wail in the palace,
And fond hearts are sobbing, the young and the gay;
Alas! for the pride of our mountains and valleys,
The Rosebud of Albion is withered away!
In the dew-bright of morning thy fresh stem adorning,
How proudly we viewed thee and hailed thee our own!
But the blight-wind hath blown, and our mirth turned to mourning,
The Rosebud of Albion is withered and gone!
Eyes that wept not for pain, hearts that quailed not for danger,
Unblenched 'mid the deeds of the death-dealing fray,
Now melt as they mourn with the desolate stranger,
His Rosebud of Albion all withered away!
In friendship and feeling three proud lands are kneeling,
Their feuds are forgotten, their hearts are but one,
As they bend in their tears o'er the turf is concealing
The Rosebud of Albion all withered and gone!

FROM "THE HUMOURS OF SCOTTISH LIFE."

I had the privilege of being a student in the Logic class in Glasgow University under Professor Robert Buchanan, whom his students familiarly spoke of as "Logic Bob." I never derived more benefit from any teacher, a testimony similar to what I have often heard many of his pupils bear. Though not a man of outstanding originality, he was successful in a marked degree in developing and training the reasoning powers of the members of his class, which usually numbered about 200. One day he was examining orally a pert, self-conceited student, who was studiously giving flippant replies to the questions put to him, with a view to raising a laugh at the Professor's expense. After questioning the youth in a general way regarding the terms "Genus" and "Species," and eliciting the difference between them, the Professor said, "Will you give me an example of a species, sir?" Jauntily cocking his head on one side the student, in a flippant tone, replied, "Louse," a reply which, to the unconcealed gratification of the impudent young coxcomb, drew a laugh from his fellow students. However, the tables were effectually turned on him when the Professor, without moving a muscle of his face, quietly put his forefinger significantly among his hair at the back of his head, and rejoined, "Oh, indeed, sir; it's quite evident what's running in your head."

Professor Robert Buchanan was not only a confirmed bachelor but he was also credited, I believe on good grounds, with being a woman-hater. It was related in my student days that on one occasion a middle-aged spinster of his acquaintance in the course of conversation said to him, "Do you know, Professor, what people are saying about you and me?" "No, I have not heard anything about us. May I ask what they are saying?" "Well, it is generally reported that you and I are going to be married." The curt, dry rejoinder of the Professor was, "Ah, Miss C., we'll cheat them for once!"

An incident occurred in my session in the Logic class which corroborated the general idea that Professor Buchanan was a woman-hater. In the same bench in which I sat was George Luke, a very able and eminent student, who began his academic fame by being dux of Edinburgh Academy. He was head and shoulders above his fellow-students in my year, and thereafter made a great name for himself at Oxford, where he met an untimely end by drowning. The Luke scholarship was founded to his memory. Towards the close of the session, we got an exercise in analysis, to analyse the Witches of Macbeth, and specify the elements of character embodied in Shakespeare's creation. Professor Buchanan had elicited from members of the class various features of character until at length he said with a characteristic twinkle in his eye, "There is yet one element of character which I think is involved in the Witches of Macbeth which no member of the class has yet specified. Is any gentleman prepared to suggest it?" George Luke rose and quietly replied, "An inherent tendency in woman to mischief." With unmistakable gratification and an approving inclination of the head, the Professor promptly said, "Quite right, sir." The ability of Luke lay quite as much in reading the sentiments of the Professor as in analysing the Witches of Macbeth. After the lapse of half a century I have a vivid

recollection of the scene which followed, a portion of the class scraping the floor with their feet in token of their protest against what they regarded as the unwarranted and ungallant reflection against the fair sex, while a minority applauded approvingly.

To a boy, unaccustomed to systematic thought, and all but ignorant of the great world of literature, the Logic class, under the guidance of the famous "Logic Bob," Professor Buchanan, was a memorable birth-time. The good Professor was the best of disciplinarians. All about him spoke of the neat, the precise, the methodical. He was an embodied syllogism. Session after session he seemed to be the same, and everything connected with him the same. He read the same lectures, had the same sly asides, introduced the same pleasantries or sarcasms. It would have been difficult to improve his exposition of Aristotle and Bacon, of the Deductive and Inductive Logic; the exposition was so lucid, so crisp, so full of apt illustrations, and of points to serve as pegs for the memory. Year after year, there were the same excursions into the realm of the *belles lettres*. I remember his discourses on Beauty, and the demonstration of the attractions of the *Molendinar* as in accordance with one theory of the Beautiful. I remember also the effect produced, as it had been annually produced for long years before, by a quotation from the answer to Job out of the whirlwind.

The Professor was a shy self-contained bachelor, of whom many anecdotes were told. He had a delightful villa in the Bullwood, Dunoon; and, in illustration of his alleged woman-hatred, stories were circulated of his escapes out of windows when fair tormentors entered by the door. These stories were, of course, mere fictions. During my short probation as assistant at Dunoon, my former teacher showed me no little kindness, and I learned to appreciate the genial sides of his nature. He was always most encouraging, with a word or two of approbation at times, and occasionally pointing out what might be improved in my conduct of church services. He objected to all extravagance of sentiment. A young man had preached a doleful discourse on "Vanity of vanities, all is vanity." "Only young men," he observed, "can discourse in that way. It is with them an affair of imagination." Knowing the *on-dits* about his avoidance of ladies, I was surprised by his informing a dinner party at his house that he had been accosted that day in the steamer by a lady whom he did not know. She discovered the mistake, and apologised. "Oh," said the Professor, rubbing his hands, and with a twinkle in his eye, "No harm was done, on the contrary, the lady was agreeable and good-looking."

JOHN GILLESPIE, LL.D.

FROM "OTHER MEMORIES, OLD AND NEW."

Professor Buchanan had a considerable amount of dry humour, a keen insight into character, and great skill in dealing with it. His lectures were excellent in respect of clearness, arrangement, and literary style, and he was a very skilful examiner. He was in full sympathy with the hard-working student; but flippancy and do-nothingness came under the lash of his caustic humour. A considerable number who were not taking the full Arts curriculum attended his class, some of whom were indifferently attentive.

One of these was Mr S., who, in bearing and dress, was a distinct "swell." He was always dressed to perfection in a smart frock-coat and irreproachable kid gloves, swaggered a good deal, and evidently regarded himself as of different clay from the clownish boors who thought it their duty to take elaborate notes of the lectures. This had not escaped the Professor's notice, as was seen when one day he called him up for examination. S. rose to his feet and faced the Professor with quite a jaunty air, as if the whole thing were a good joke. "Mr S.," said the Professor, "our prelections for the last two weeks have been on the syllogism. Will you be good enough to name the different kinds?" A long pause and no answer from S. "You cannot name the different kinds, Mr S.," said the Professor blandly. "You can at any rate tell what a syllogism is?" Still no answer, and a longer pause, S.'s face meanwhile taking a tinge of incipient redness. "The word has been explained very fully in my prelection of last week. I am sure you can tell me what a syllogism is." "No, sir," said S. "I am sorry and disappointed. I have repeated the definition so often, and given so many examples by way of illustration, that I thought every student could have answered that question at once. I must give you a simpler question. What is a proposition, Mr S.? I am sure you can answer that question," said the Professor, alternately placing his pencil to his lips and making it stand upright on his desk (a custom he had), while with the blandest look and most exemplary patience he waited for an answer. "I am sure you can." "No, sir," said S. A half-suppressed titter was now going round the class, and S.'s face was very red. "Well, Mr S., I must give you yet one other chance with the easiest question I can frame. What is a term?" Now came a pause longer than any of the others, followed by—"The word 'term' was carefully explained, and occurs in almost every lecture since the beginning of the term. Do you really not know what a term is?" "No, sir." "Very naughty, Mr S., very, very naughty! You may sit down. You really must pay some more attention to your lessons."

Professor Buchanan was a man of very retiring habits, and lived, especially during the University vacation of six months, the life of a hermit. It was commonly said that he was a hater of the softer sex. This may or may not be true, but it is at any rate certain that he left his chair and the world without getting entangled in the bonds of matrimony. His custom was, as soon as the session was over, to withdraw from the madding crowd to the sea-coast somewhere near Dunoon, and rusticate in comparative solitude till his duties in the University recalled him to Glasgow in the beginning of winter. One day while he was taking a solitary walk in the neighbourhood of Dunoon, a former student came across his path. Prompted by a feeling of respect for his old Professor, and probably not aware of his preference for solitude, he took off his hat and said, "How do you do, Professor Buchanan?" "I thank you," he replied, "but I don't think I have the pleasure of knowing you." "Oh, my name is Norman Macallum, and I was a student in your class in" (naming the year). "Ah, yes," he replied, "I was sure I did not know you. Good-bye."

Professor Buchanan was succeeded by Professor Veitch, also a Peebles man.

JOHN KERR, LL.D.

FROM "THE JUBILEE BOOK OF GLASGOW UNIVERSITY, 1901."

Robert Buchanan, whose lucidity of exposition and skill in catechetical teaching, made the six months which men spent in the Logic class-room a time never to be forgotten.

JAMES BRYCE, 1855-57.

1824, December 1—Mr Alexander Ker, of Stobo, chosen Moderator. Presentation from the Earl of Wemyss and March in favour of Mr John Elliot to be minister of Peebles given in; also, letter of acceptance, and extract of license by the Presbytery of Dalkeith; also, certificate of his having qualified by taking the oaths to Government. All sustained. Mr Elliot delivered a homily from Matthew xi., 30—"My yoke is easy," &c. Appoint him exegesis—*Estne Deus omnisciens*; exercise and addition—Timothy iii., 16—"God is love," &c; lecture—Matthew v., 38 to 47—"Ye have heard," &c.; Hebrew, 8th Psalm; and Greek Testament; to defend his thesis; and undergo questionnaire trials. *Supplies for Peebles*—Mr Alex. Ker, of Stobo, on 5th December; Mr Marshall, of Manor, on the 12th; Mr Forrester, of Linton, on the 19th; Mr Gardner, Tweedsmuir, on the 26th. Mr Elliot to preach at Peebles on the first Sunday of January. Next meeting on Wednesday, 5th January. Closed with prayer. DAV. ANDERSON, Kirkurd; JAMES PATE.

1825, January 5—Mr Elliot, presentee to Peebles, appeared, and underwent all the trials prescribed to him, and was sustained in all. Mr Pate, of Innerleithen, to preach at Peebles on the 16th, and intimate that a call will be moderated in to Mr John Elliot on the 27th, when Mr Affleck, of Lyne, will preach and preside, and a meeting of Presbytery to judge of the call. Mr Somerville to supply on the 23rd. Closed with prayer. DAV. ANDERSON, Kirkurd; JAMES PATE, *Clk.*

1825, January 27—After sermon by the Moderator from I. John i., 7—"But if we walk," &c., the call was read and subscribed by a number of heritors, elders, and heads of families; and was sustained. The charge of supplying the vacancy devolves on Mr Elliot from this date. Appoint Mr Campbell, of Traquair, to preach at Peebles on 20th February, and serve the edict; and appoint the ordination of Mr Elliot for Thursday, 3rd March, when Mr Campbell, of Traquair, will preach and preside. Next meeting at Peebles on 3rd March. Closed with prayer. ALEX. AFFLECK, Lyne, *p.t.*; JAS. PATE, *Clk.*

ORDINATION OF THE REV. JOHN ELLIOT, A.M.

1825, March 3—Mr Campbell reported that he had served the edict for the ordination of Mr John Elliot. The officer then called three times at the most patent door of the church for any who had objection to the life and doctrine of Mr Elliot to state the same *instantly*, but none compeared. After sermon by Mr Campbell, of Traquair, from I. Cor. ix., 16—"For though I preach the gospel," &c., and after Mr Elliot had given satisfactory answers to the questions by Act of Assembly, the Presbytery did, with the corresponding members, H. Paul and J. Dimma, with solemn prayer and imposition of hands, ordain Mr Elliot to the office of the holy

ministry, and gave him the right hand of fellowship. Mr Elliot subscribed the Formula prescribed by Assembly, 1711, and his name was added to the roll of the Presbytery. Thomas Burnet, Robert Cunningham, Peter Petrie, all to be taken on trials by the Presbytery of Haddington; William Glover, Alex. Watt, Adam T. Tait, Charles Stuart, Alex. Mackenzie, Alex. Campbell, John A. Wallace, John Thomson, all by the Presbytery of Edinburgh; John Thomson by the Presbytery of Dunbar; William Grant and George Renton. Next meeting on Wednesday, the 23rd. Closed with prayer. JAS. CAMPBELL, Traquair; JAMES PATE, *Cik*.



Rev. JOHN ELLIOT, A.M.
1825-1847.

1825-1847. The Ministry of the Rev. John Elliot, A.M.

Twenty-two years. Thirteenth minister.

JOHN ELLIOT studied and attained the degree of A.M. at the University of Edinburgh. He was licensed by the Presbytery of Dalkeith on the 31st March 1818, having taken his degree in 1809 (13th March). Francis, Earl of Wemyss and March, presented him to the church and parish of Peebles in October 1824; called 27th January 1825, and ordained on the 3rd March 1825. He died on the 28th April 1847, in the twenty-third year of his ministry. He married, on the 28th August 1828, Janet, daughter of Joseph Scott, who died on the 30th May 1844, without issue. He wrote the account of the parish for the *New Statistical Account*.

There was some demur at Mr Elliot's settlement, as it was supposed he was not quite fitted to succeed so eminent a man as Mr Buchanan; accordingly the Rev. Thomas Adam, minister of the Gytes Secession Church, drew several away from the Parish Church.

1825, March 9—The Rev. John Elliot, minister of Peebles, signs the minute as Moderator. He received custody of all the books and papers; also of the four silver communion cups.

1825, June 5—The name of the Rev. Mr Gardner, Tweedsmuir, mentioned.

1825, June 8—Plans for the enlargement and improvement of the church of Peebles approved by the Presbytery, but considering that by law the minister of the parish is entitled to a commodious seat for himself and family, and brethren assisting at the sacrament, and observing no proper provision in the plans for such, recommend this to the heritors, especially as every other church within the bounds is well accommodated in this respect. Next meeting on 11th August. Closed with prayer. DAV. ANDERSON, Kirkurd; JAS. PATE, *Clk.*

On the 12th June a collection was to be taken for the Royal Infirmary of Edinburgh. Communion was to be on the first Sabbath of July. It was stated that as the present session-house was to be thrown into the church in consequence of the enlargement of the church now about to take place, the site chosen for the new session-house was extremely inconvenient, being entirely detached, and at a considerable distance from the church. It would also be highly indecorous during the celebration of the Lord's Supper to traverse this space with the elements; also impossible to lodge the collections there, as the door might easily be broken open and the money carried off. The matter to be brought before the Presbytery.

The collection for the Royal Infirmary, after deducting the ordinary collection for the poor, amounted to £11 12s.

Communion collections, £18 5s 3½d. Town officers receive 3s. There is no reference to the tent precentor.

Total receipts for the year 1825, £288 6s 2d; debursed, £293 2s 6¼d; balance against the session, £4 16s 4¼d.

1826, *March 12*—Sir John Hay sent to the kirk-session and magistrates 20 bolls of oatmeal. This was distributed among 160 poor persons. The name occurs of Mr Cochrane, surgeon in Peebles.

1826, *March 22*—Mr Elliot, of Peebles, stated that he had sent the minute of the 8th June last respecting a seat for the minister of Peebles in the Parish Church to the Provost and Council of the burgh, to whom the heritors had given the whole management of the alterations in the church; and that the seat numbered 2, being the centre seat in the former session-house, had been set apart by them for the use of the minister of the parish.

Communion to take place on Sabbath, the 25th June. The collections amounted to £16 18s 6d. Town officers get 3s. No word of the tent precentor.

Income for 1826, £269 8s 6d. The church door collections had amounted to £98 3s 6½d; interest on £600 brought in £24; the heritors assessed themselves for £140; the mortcloth money was £5 12s. There was a balance of £30 in favour of the kirk-session.

On the 4th March 1827 there was no service in the Parish Church on account of a snowstorm of great severity, which likewise caused the postponement of the fair at Fastern's E'en. This was the year following the "drouthy year," when the corn had been so short that the straw had to be pulled by hand. In Mr Elliot's day there were four tables in place of the eleven of his predecessors.

1827, *May (no date)*—Volume 10 of the kirk-session minutes begins in this month. It is labelled P. Its predecessor ended on the 30th November 1828; and as this book begins in May 1827, it follows that there is overlapping and reduplication for eighteen months. The information for that period is identical in both the volumes, and Mr Elliot has signed the minutes in both copies. Mr Elliot had been minister for two years when this volume begins, and he had twenty years yet of the incumbency to run ere his death, all which period is embraced within this book, along with the first thirteen years of his successor's cure, the Rev. George Monilaws. The reigns of George IV., William IV., and Victoria are all represented in the period included within this volume. The passing of three important measures took place also within this time—the Parliamentary Reform Act, the Municipal Reform Act, and the Scottish Poor Law Act. By the operation of this last measure, Parochial Boards were created for each parish, through whom relief was administered thenceforth to the registered poor. This Act removed that duty which had lain since the Reformation on the heritors and kirk-sessions from those conjoint bodies to the new Boards now created. Henceforth kirk-sessions devoted their benevolence to those poor within the parishes who could not legally be relieved by Parochial Boards. For this object they possessed incomes derived from weekly church door collections, from donations, and from interest on mortified and invested funds, the accumulations of bygone years. Within this period also there took place a considerable secession from the Church in 1843, when a body was formed calling itself the Free Church of Scotland.



Rev. JOHN ELLIOT, A.M.
1825-1847.

1827—Communion in June. Collections amounted to £22 os 2¼d. Town officers get 3s. No word of the tent precentor. £18 6s given to the poor.

Total income for the year, £291 2s 7d. Of this, the heritors assessed themselves in £120; there are also £24 as interest on £600 in the magistrates' hands; mortcloths bring in £6 13s; church door collections amount to £97; Mr Thomson's legacy, £10; paupers' effects, £2 3s, &c. Balance against the session, £18 4s 10d.

1828—Four new elders elected in January—Mr Cochrane, Mr Ronaldson, Mr Wilkie, and Mr Spalding.

1828, April 23—Attested commission for John Hay of Haystoun as elder to the Assembly.

1828—On the 1st of May Mr Spalding suggested that more of the business might be transacted on some other day than the Sabbath; to which the Moderator and session heartily agreed.

For 1828 the total income was £321 10s 1d. Of this, the voluntary assessment was £200; there was still the £24 interest on £600; the mortcloth money had fallen to £3 13s; the church door collections had dropped to £86 12s; the sale of two paupers' effects brought in £2 10s; and a legacy from John Anstruther, £3 13s 6d.

1829—Mrs Elliot and Mr Gibson, her brother, are still found as joint kirk-treasurers. The accounts are now found to be made up half-yearly. The church-door collections for the first half-year preceding the 13th April amount to £22 7s 4d; and the mortcloth dues to £7 14s. The communion collections in June brought in £12 9s 10d. The usual payments were made out of this sum to the poor, and 3s to the town officers. The tent precentor is evidently an official of the past. At the end of 1829, in the month of October, the accounts were again made up. They include a donation of £5 from Sir John Hay; also sale of paupers' effects, £3 5s 8½d; interest on £600 brings in £24; church door collections amount to £42 18s; the mortcloth money, £3 4s. The kirk-session has a balance against it of £22 7s 6d.

1830—In January Sir John Hay gave £20 in cash, 20 bolls of best oatmeal, and 20 tons of best Whitehill coal, to the poor of the parish. In April a new mortcloth for the use of children's funerals was ordered to be obtained, and double fees to be charged for its use. Young communicants to the number of 43 were admitted. The communion collections amounted to £8 9s.

1830, April 28—Attested commission from the burgh to John Hay of Haystoun as elder to the Assembly for the burgh.

On the 10th July it was apparent that strained relations existed between the heritors and elders in the administration of the poor's funds. The heritors appointed a clerk for themselves. This clerk, instead of assisting the session, frequently opposed it. The session had been grossly insulted by the clerk's amanuensis giving the lie to one of its members, in the face of a meeting of the heritors and kirk-session, when it was clearly proved that, in giving the lie, the clerk's amanuensis was telling a lie himself. The session declined to act with said clerk or any clerk whom they had no vote in appointing and had no control over. Unless this defect were rectified the

session was to devolve the care of the poor on an overseer, to be appointed at a general meeting.

For the latter half of the year the church door collections were £46 15s 9d.

1831, April 20—Attested commission from the burgh to James Robertson, W.S., as elder to the Assembly. A report on the schools was inserted on the commission of the members.

1831—Fast day and communion held in April this year. Collections amounted to £11 6s.

In May the accounts were made up. Church door collections were £32 15s for the half-year; sale of effects of paupers brought in £9; the town of Peebles gave a donation of five guineas. The balance against the session was £1. By the end of the year there was a balance in favour of the session of £16.

Collections at the autumn sacrament (now first mentioned), £7. Of this there was deducted £1 for the ordinary collection, and the remainder distributed among the poor.

Robert Aitken left £100 to the poor of the parish, of which £88 10s was available, the remainder going in expenses and duty. In December Sir John Hay gave £5 12s 6d, to be at the entire disposal of the kirk-session, and not to be entered into the general account of the poors' money.

1832, February 23—A general fast for humiliation and prayer, that Almighty God would avert from our land the pestilence which has so severely afflicted our neighbouring "counties."

In the accounts for the first half-year of 1832 appears £4 interest on £100 from Sir John Hay.

Ten guineas collected at the October communion.

The interest on £600 appears still in the accounts at the end of the year.

1833—Communion in April; collections amounted to £9 7s 8d.

In the half-yearly accounts the interest on £100 appears still; also church door collections at £33 9s for the half-year; and mortcloth dues, £2 7s.

Communion also in October. These half-yearly communions appear to be now an established arrangement. At this communion the collections are styled "for the poor communicants."

The interest on the £600 still appears in the accounts at the end of the year.

1834—In the income, "Fine from a poacher, £2," figures as a receipt.

A census of the heads of families belonging to the Parish Church shows 176 heads of families.

1834, April 23—Attested commission from the burgh in favour of Adam White, Esq., as elder to Assembly.

1835—In the income for this year appears £1 5s, being a fine for breach of the Sabbath.

Robert Craig, surgeon, appears in 1835; also Alexander Renton.

180 heads of families belonging to the church.

1836, April 27—Attested commission from the burgh in favour of Adam White of Fens, Provost of Leith, as elder to the General Assembly.



Rev. JOHN ELLIOT, A.M.
1825-1847.

1837, April 26—Attested commission from the burgh to Adam White of Fens, to be elder to the Assembly.

1837, November 28—Mr Campbell, of Traquair, elected Moderator for the half-year. Attested annual lists for the Widows' Fund; also lists of male heads of families in full communion in some of the parishes. Last Sabbath of the year to be devoted to a thanksgiving for the abundant harvest, at the recommendation of the Synod. The Presbytery adjourned to the church to allow the public an opportunity of hearing Dr Duff speak upon the India mission. Mr Campbell, of Traquair, the Moderator, took the chair, and Dr Burns, of Tweedsmuir, opened with prayer. Dr Duff then delivered an eloquent account of the mission, the idolatry of the people, and the efforts of the missionaries against it. The Presbytery delivered their warm thanks to Dr Duff. Appointed a committee to consider the best methods of carrying out the four great schemes of the Church for the propagation of Christianity. Appoint a *pro re nata* meeting on 13th December for attesting lists of communicants, and next ordinary meeting on 21st March. Closed with prayer. J. CAMPBELL, Traquair, Moderator; PAT. BOOTH, Clerk.

1837, December 13—Attested lists of male heads of families in full communion in several parishes. Closed with prayer. J. CAMPBELL; PAT. BOOTH.

1838, January—Intense frost, with great distress among the people. 170 cwt. of coals distributed by the session among the poor. And later more coals were given away; also meal and money, mostly out of Mr Aitken's legacy. In February Sir John Hay gave £10 for the poor, £9 of which were spent, and £1 retained to buy seed potatoes for the poor in spring. Meetings henceforth to be held on the first Tuesday of every month, at the church.

1838, November 28—Public meeting to be held in Peebles Church on 26th December, at 12, for church extension and petitioning for endowments. Intimation to be made from all the pulpits. This was arranged after communication with the sub-committee of the Assembly.

1838, December 26—Elder for Traquair, William Allan of Glen. Attested communion roll of Peebles. The committee on church extension cannot visit Peebles to-day, as the Presbytery of Edinburgh are to meet on very important business. Adjourned till Wednesday, 2nd January, at noon, to meet the Committee that day. Next ordinary meeting at Peebles on Wednesday, 27th March. Closed with prayer. JOHN ELLIOT, Moderator *pro tem*.

DEATH OF SIR JOHN HAY.

On December 1838 the session minute the following:—"The kirk-session cannot forbear on this occasion from expressing the deep sentiments of grief which they feel for the death of one of their number so valued and honoured. They wish to record the high estimation with which they regard Sir John's character, so eminently distinguished as it was for sincere and unaffected piety towards God, and charity and benevolence toward his fellow-men. As a member of session they deeply deplore his loss, for he was justly endeared to his brother elders by the suavity of his manners and the kindness of his disposition. And the poor have to lament a considerate and

humane friend and benefactor." The mortal remains of Sir John Hay were interred in the family vault, "at the Holy Cross Kirk of St John" (!), on Thursday the 6th day of December 1838, on the right side of his venerable father, who was buried on the first day of June 1830.

1839, *January 2*—Apologies on account of bad health from Dr Somerville, of Drumelzier, and Walter Paterson, of Kirkurd. This meeting is for receiving the deputation from the committee on church extension and for petitioning for endowments. Dr Alex. Simpson, of Kirknewton; Mr James Grant, of South Leith; and Mr Robert Candlish, of St George's, Edinburgh, were then introduced, and received with great cordiality. Dr Burns then stated publicly the reason for the meeting, as stated above and printed in bills. Mr James Grant then gave his address upon the need for church extension, concluding with a resolution, seconded by Mr Forbes Mackenzie. Mr Candlish next addressed the meeting, concluding also with a resolution of approbation of the work of extension going on, seconded by Mr Robertson. Mr Campbell, of Traquair, spoke next, also moving that a petition be presented to both Houses of Parliament on behalf of endowments for churches in destitute localities. Seconded by Dr Simpson. The draft of the petition was quoted and approved, and appointed to be presented by Lord Wemyss and Mr Forbes Mackenzie, M.P. for the county. Mr Elliot, of Peebles, and Mr Edgar, of Stobo, proposed the foregoing. Mr Booth, of Innerleithen, moved votes of thanks to the deputation. The Moderator concluded with an eloquent and affectionate address of encouragement to go on with the great work of church extension. Psalm 122 was next sung; and the sederunt closed with prayer. GEORGE BURNS, *Moderator*; J. CAMPBELL.

1839, *May 1*—Mr Welsh present from Presbytery of Kirkcudbright. Mr Edgar appointed member of Assembly in room of Mr Charteris, resigned. Attested commission from the burgh in favour of Adam White, Esq. of Fens, Provost of Leith, as member of Assembly.

1839—Sir Adam Hay gave £10 to the poor of the parish, which was expended.

1840—Foulage mentioned as being tenanted by a farmer.

In the accounts, £4 is stated as being interest on £100 from Sir Adam Hay. Fine from a poacher, 10s.

The minister of Stobo, Mr Ker, wrote asking the permission of the minister of Peebles to baptise the child of Dr Renton in Peebles. Mr Elliot replied that neither Dr nor Mrs Renton had been in church for two years, but had joined the Episcopal Chapel in Peebles; he therefore declined permission for any clergyman of the Church of Scotland to baptise his child. Notwithstanding this refusal Mr Ker had baptised Dr Renton's child. The clerk was then instructed to write to Dr Renton, asking him to appear before the session next Sunday, or to write and explain the cause of his long absence from the church, and to answer for his deviation from the rules and discipline of the Church in going to another church for baptism for his child.

1840, *April 28*—Attested commission in favour of Adam White, Esq. of Fens, from the burgh to the Assembly.

Dr Renton did not reply to the above letter, and the whole matter was referred to the Presbytery.

On the 13th September there was collected for education in the Highlands and Islands of Scotland the sum of £4 9s 3d, after deducting the ordinary collection of 14s.

Sixteen young communicants admitted in October. Total collections, £6 17s.

In the statement of income appear 10s. fine from a poacher; donation from the town of Peebles, £2.

Regarding the baptism by the minister of Stobo, the members of the Presbytery unanimously disapproved of Mr Ker's conduct; and after conference Mr Ker had regretted baptising Dr Renton's child; and considering Mr Ker's very advanced age they should withdraw the reference to the Presbytery.

1840, December 9—The Presbytery recommend that Tuesday, 15th December, be held as a day of thanksgiving for abundant harvest. Mr Elliot, of Peebles, stated that he had asked and received promises from all his dissenting brethren of their cordial agreement for co-operation with him.

1842, January—Dr Craig agreed to attend the parochial poor for five guineas a year. A collection, taken for the poor of Paisley, raised £11 all but a shilling, after deducting the ordinary collection.

In the statement of income appear half-fine payable to the kirk-session, 12s 6d (twice); also, fine from a poacher, £1.

NEW STANDING LAW OF THE CHURCH ANENT ELECTION OF ELDERS.

Intimation to be made from the pulpit after divine service on the Lord's Day. On the third Sunday thereafter the whole male communicants shall give in lists of names of men of full age and suitable, the number to be one-half more than the number required, *e.g.*, six where four are required. The session may suggest names. The intimation to be made in all three times. All lists to be signed and sealed and handed to the elders on the appointed day. On the following Monday, the session to meet with open doors in the church, and examine the lists, and record the number of votes for each name proposed. The new elders to be selected from the names highest in the list. The session to be judges of the fitness and suitability of those chosen. They may reject such as they deem unqualified. Ordination to follow according to previous laws. Special elders may be appointed to special districts, especially in the country, where lqchs, ridges, &c., intervene.

1842, April 20—Attested commission from the burgh in favour of Harry Maxwell Inglis as elder to the Assembly.

1842, June 8—Trials were prescribed for Messrs Robert and James Murray. These included as exegesis respectively:—*An Moses fuerit propheta versus a Deo missus*, and *An Christus vera deicuronia ejecerit*.

1842, June 8—The Presbytery authorise Mr Elliot to apply to the Procurator for his legal opinion on an anomalous case of a vicar as precentor in his parish. Closed with prayer. ALEX. AFFLECK, of Lyne; J. CAMPBELL, Traquair, Clerk.

1842, June 30—Messrs Robert and James Murray underwent part of their trials, and were both sustained. Next meeting at Newlands, on Tuesday, the 26th July. Closed with prayer. ALEX. AFFLECK, of Lyne; J. CAMPBELL, *Clk.*

1842, July 26—Messrs Robert and James Murray completed all their trials. They also executed all formalities, and were licensed to preach the Gospel as probationers. Sederunt closed with prayer. ALEX. AFFLECK, of Lyne; J. CAMPBELL.

1843, May—Mr Sloan, rector of the Grammar School, resigned his position as an elder of the Church of Scotland and member of kirk-session of Peebles, because he was in sympathy with the movement then taking place in secession from the Church. Communion collections, £4 11s 3d.

1844, March 6—Alexander Bathgate, elder for Peebles; John Thomson, for Linton. *Members of Assembly*—James Charteris, of Newlands; Alexander Edgar, of Stobo; and John Forrester, W.S., elder. Mr Forrester, of Linton, appointed to act as assessor at Newlands, as there is but one elder there.

Church door collections for the half-year, £17 9s, and £21 17s for the latter half.

Mr Bathgate, elder and session clerk, resigned both positions during the year. No reason given. Mr Bathgate was teacher in the English School.

Collections at April communion, £3 17s.

1844, April 24—Mr Andrew Balfour was elected master of the Grammar School on 17th October 1843. He had qualified to Government. He was examined now, and found eminently qualified to act as schoolmaster. He signed the Confession, also the Formula, and was declared legal schoolmaster of the Grammar School. Next meeting at Peebles, on Wednesday, 3rd July. Closed with prayer.

1845, May 7—Attested commission from the burgh for Harry Maxwell Inglis, elder to the Assembly.

1847—In the previous year there is but one minute of kirk-session meetings, and that in January. On the 18th April 1847 Mr Elliot signs the minutes for the last time. Thereafter the signatures are—John Little (Manor); Alexander Rennison (Laigh Kirk, Paisley); John Taylor (Drumelzier); and on 26th September George H. Monilaws, minister of Peebles. There is not a single word of Mr Elliot's death in the minutes of the kirk-session.

DECEASE OF THE REV. JOHN ELLIOT.

Mr Elliot died on the 28th April 1847. He had been minister from 1825, in all twenty-two years. He had married in 1828, August 28, Janet, daughter of Joseph Scott. She died in 1844, May 30, without children. Mr Elliot wrote *Account of the Parish (New Statistical Account, iii.)*.

1847, April 28—The Presbytery heard with deep regret of the decease, immediately before their meeting, of the Rev. John Elliot, A.M., minister of Peebles, and do declare that parish vacant from this date. Appoint Mr Robertson to preach in Peebles on 9th May, and make intimation thereof, and the clerk to inform the patron, Lord Wemyss, expressing to his lordship the earnest opinion that in so important a parish as Peebles, and in the present divided state of all the Presbyterian congregations in it,



Erected
in Memory of
the Reverend
JOHN ELLIOT,
who was Minister of
Peebles
for 22 years,
and died 28th April 1847.
and of
JANET SCOTT or ELLIOT,
his spouse,
who died 31st May 1844.

IN PEEBLES CHURCHYARD.

the church should be supplied at as early a date and with as active, experienced, and prudent a minister as can be found. They also appoint Messrs Mackenzie, Taylor, Little, Gray, and Tod to preach in Peebles on 16th, 23rd, and 30th of May; and on the 6th and 13th June. Next meeting at Peebles on 9th June. Closed with prayer. JOHN LITTLE, *Moderator*; J. CAMPBELL, *Clerk*. (Mr Elliot was present on 31st March.)

1847, May 3—Funeral of Mr Elliot. No other business. Mr Taylor absent, sick.

1847, June 9—Mr Taylor chosen Moderator. Mr Edgar to supply Peebles on the 27th. Next meeting 26th inst. Closed with prayer. JOHN TAYLOR, *Moderator*; J. CAMPBELL, *Clerk*.

CONTEMPORARY MINISTERS.

1787–1836—*Kirkcud*—David Anderson, son of William Anderson, minister of Manor, born 15th August 1760. Licensed by the Presbytery, 7th December 1785; presented by John, Earl of Hyndford, 3rd July; ordained 7th November 1787. Died 16th December 1836, aged 77, in the fiftieth year of his ministry. Married, 23rd January 1788, and had William, minister of Walls and Flota; Janet, &c. Writer of the Account of the Parish (*Sinclair's New Statistical Account*, iii.)

1787–1842—*Stobo*—Alexander Ker, nephew of the preceding. Licensed by the Presbytery, 24th April 1782; called, 21st September; ordained assistant and successor, 9th November 1787. Died 30th March 1842, aged 85, in the fifty-fifth year of his ministry. Married, 13th February 1788, Katherine Williamson, sister to the laird of Cardrona. She died 29th April 1812, aged 57, and had Alexander, a preacher; Thomas, W.S.; Isabella, married James Kerr, Judge of Court of King's Bench and Vice-Admiralty, Quebec; Jean; and Eliza, who married Charles Balfour Scott, W.S. Writer of the Account of the Parish (*Sinclair's New Statistical Account*, iii.)

1788–1830—*Manor*—William Marshall. Licensed by the Presbytery, 16th April 1783; presented by William, Duke of Queensberry, February, and ordained 1st May 1788. Died 27th April 1830, aged 76, in the forty-second year of his ministry. Married, 30th April 1790, a daughter of William Vere, Edinburgh; also, 16th November 1803, Christian Smith, who died at Edinburgh, 9th March 1861, aged 84. Writer of the Account of the Parish (*Sinclair's Statistical Account*, iii.)

1789–1826—*Lyne*—Andrew Handyside. Licensed by the Presbytery, 6th December 1786; presented by William, Duke of Queensberry, in 1788; ordained 30th April 1789. Died at Edinburgh, 4th December 1826, aged 78, in the thirty-eighth year of his ministry. Writer of the Account of the Parish (*Sinclair's Statistical Account*, xii.)

1790–1838—*Newlands*—Charles Findlater, A.M. Translated from Linton. Presented by William, Duke of Queensberry, 4th February; ordained 24th June 1790. Died, Father of the Synod, at Glasgow, 28th May 1838, aged 85, in the forty-second year of his ministry. "If at times there was a singularity of thought and liberality of opinion which set at variance the opinions of a majority of his brethren, it was more than compensated by the kindness of his heart, the cordiality of his friendship, and

the benevolence of his disposition." Married, 26th July 1791, Janet Hay Russell; burned to death, accidentally, 2nd August 1828, aged 67. Publications—*Liberty and Equality: a Sermon*, Edinburgh 1800. (Some political opinions in this publication having given offence, he was obliged to get under hiding till the Lord Advocate, his friend, Sir James Montgomery of Stobo, got the affair hushed to rest.) *General View of the Agriculture of the County of Peebles*, Edinburgh, 1802; *Sermons or Essays upon Christian Duties*, Edinburgh, 1830; *Accounts of Linton and Newlands*. Writer of the Account of the Parish (*Sinclair's Statistical Account*, i, xxi.; and *New Statistical Account*, iii.)

1790-1836—*West Linton*—Alex. Forrester, youngest son of William Forrester, minister of Carstairs, born 7th August 1764. Licensed by the Presbytery of Edinburgh, 26th September 1787; presented by William, Duke of Queensberry, 26th June; ordained 23rd September 1790. Died 28th May 1836, aged 72, in the forty-sixth year of his ministry. Married, 4th October 1796, Charlotte, daughter of Rev. Dr M'Caul, minister of Glasgow, and had John, of Barns; Alex., his successor; and a daughter, Catherine Hunter.

1793-1830—*Tweedsmuir*—James Gardner. Licensed by the Presbytery of Edinburgh, 26th August 1789; presented by William, Duke of Queensberry, 31st May; ordained 22nd August 1793. Died 14th August 1830, aged 71, in the thirty-seventh year of his ministry. Married, 24th November 1795, Jean, daughter of Rev. Thomas Gray, minister of Broughton. She died at Edinburgh, 16th August 1844, and had Helen, Jessie, and others. Writer of the Account of the Parish (*Literary and Statistical Magazine*, ii.)

1809-1831—*Innerleithen*—James Pate. Licensed by the Presbytery of Dunoon, 27th March 1781. Became keeper of Stirling Library, Glasgow. Presented by Richard Alexander Oswald, of Auchencruive, in 1808; ordained 28th April 1809. Died 7th May 1831, aged 91, in the thirty-first year of his ministry. Married, 16th December 1824, Jean, daughter of Thomas Potts, Jedburgh.

1810-1843—*Drumelzier*—James Somerville. Translated from Symington; presented by Mr John Graeme, W.S., Eskbank, October 1809; admitted 1st February thereafter. Had D.D. from Edinburgh University, 4th January 1838. Joined in Free Secession, and signed deed of demission. No longer minister of the church, 24th June 1843. Died 8th May 1844, aged 83, in the forty-sixth year of his ministry. Married, 2nd July 1799, Margaret Moodie; and 27th March 1807, Caroline, daughter of Alexander Weare, in Patervan. Published—*Remarks on an Article in "Edinburgh Review," in which the Doctrine of Hume on Miracles is maintained*, Edinburgh, 1815; *The Penitent Sinner Directed to the Peace of the Gospel*, Edinburgh, 1838. Writer of the Account of the Parish (*Sinclair's New Statistical Account*, iii.)

1814-1845—*Lyne*—Alexander Affleck. Licensed by the Presbytery, 10th December 1806; presented by Francis, Earl of Wemyss and March, in March; and ordained assistant and successor, 23rd June 1814. Died 21st December 1845, in the thirty-second year of his ministry. Writer of the Account of the Parish (*Sinclair's New Statistical Account*, iii.)

1828-1833—*Manor*—Adam Cairns. Son of the Rev. Adam Cairns, minister of Longforgan. University of Edinburgh. Licensed by the Presbytery of Cupar, 5th October 1824; became assistant to the Rev. Sir Henry Moncrieff Wellwood, Bart.; presented by Francis, Earl of Wemyss and March, in March; and ordained assistant and successor, 21st August 1828. Transferred to Dunbog, 17th April 1833.

1831-1843—*Tweedsmuir*—George Burns, D.D., youngest son of John Burns, surveyor of customs at Bo'ness. University of Edinburgh. Licensed by the Presbytery of Linlithgow, 28th July 1812; ordained by the Presbytery of Aberdeen, 19th December 1816, as minister of the Presbyterian Church, St John's, New Brunswick. Had D.D. conferred by the University of St Andrews, 1st February 1817; was presented by the Principal and Masters of St Mary's College, St Andrews, in May; ordained 3rd November 1831. By joining in the Free Secession and signing deed of demission, he was declared no longer minister of this church, 24th June 1843. Admitted to Corstorphine Free Church in 1844. Married daughter of Rev. James Struthers, Relief Church, Edinburgh, and had issue. Published—*Lectures and Sermons delivered in the Scottish Church of St John*, St John's, N.B., 1820; *Prayers adapted for Public Worship*, St John's, N.B., 1829; *The National Church a National Treasure: a Sermon*, Edinburgh, 1835; *Prayers for the use of Sabbath Schools*; *Prayers for the Closet and Family*, 1862. Writer of the Account of the Parish (*Sinclair's New Statistical Account*, iii.)

1833-1859—*Innerleithen*—Patrick Booth, M.A., author of *Sermons and Essays* and joint-writer of *New Statistical Account*.

1833-1843—*Manor*—James Cruickshank. Licensed by the Presbytery of Forfar; presented by Francis, Earl of Wemyss and March, in June, and ordained 12th September 1833. Translated to Stevenston, 7th, and admitted 22nd, September 1843. Married, 3rd July 1839, a daughter of James Burnet of Barns. Writer of the Account of the Parish (*Sinclair's New Statistical Account*, iii.)

1834-1869—*Newlands*—James Charteris. Presented by the Earl of Wemyss, and ordained assistant and successor in 1834. Died in 1869.

1836-1837—*Skirling*—David Gardner. Became assistant to Mr Alpine; presented by Sir Thomas Gibson Carmichael of Skirling, in 1836. Died 6th January 1837.

1836-1883—*West Linton*—Alexander M'Caul Forrester, son of the preceding; presented by Earl of Wemyss. Wrote *Second Statistical Account of the Parish*. Died 9th April 1883. Assistants—George Marjoribanks, 1867-8; George Gibson Gunn, 1869-72; John M. Johnstone, 1873-77.

1837-1843—*Kirkurd*—Walter Paterson, son of Walter Paterson, stone engraver at the Holm of Balmaclellan. Presented by Sir Thomas Gibson Carmichael of Skirling; ordained 9th August 1837. Joined the Free Church Secession and signed deed of demission, and was declared no longer a minister of the church, 24th June 1843. Died 22nd June 1849, aged 59, in the twelfth year of his ministry. Wrote *The Legend of Iona, and other Poems*, Edinburgh, 1814.

1837-1843—*Skirling*—William Hanna. Translated from East Kilbride; presented by Sir Thomas Gibson Carmichael, Bart. He joined the Free Church

Secession and signed the deed of demission, and was declared no longer a minister of the church, 20th June 1843. Demitted his charge at Skirling in 1848; admitted to Free St John's, Edinburgh, in 1850; D.D. of Glasgow University in 1847, and of Edinburgh University in 1864. Author of *Life of Dr Chalmers*, and other publications.

1837-1850—*Stobo*—Alexander Edgar. Presented by Sir James Montgomery; ordained assistant and successor in 1837.

1846-1852—*Lyne*—Thomas Mackenzie, M.A. Author of *A Treatise of Philosophy; The Seven Popish Sacraments*; and others.

The successors of the ministers who left the Presbytery in 1843 were—

1843-65—*Drumelzier*—John Taylor, died 28th June 1865.

1843-65—*Kirkurd*—Thomas Gray, M.A., demitted his charge.

1843-61—*Manor*—John Little, died 1861.

1843-59—*Tweedsmuir*—Archibald Tod, died 1859.

1831—In this year the Rev. Mr Campbell, minister of Row, was deposed for maintaining the universal love of God. He taught that Christ died for all; that He was ready to pardon all; and that assurance was of the essence of faith. In the General Assembly both parties, Moderates and Evangelicals, could exchange congratulations that however much they might differ on points of polity, they could combine harmoniously together against a man who believed that the Creator loved all his creatures!

THE CHURCH EXTENSION SCHEME.

1834—About this time Dr Chalmers raised £200,000 in four years for the Church Extension Scheme, and built 200 churches.

THE BEGINNING OF THE TEN YEARS' CONFLICT.

THE CALL.

In 1832 overtures from three Synods and eight Presbyteries were presented to the General Assembly, recommending the restoration of the call to its ancient constitutional place in the settlement of ministers. That is to say, they urged the abandonment of the practice, now a century old, whereby the call formed merely a concurrence in the appointment of the patron. The Assembly was urged to go back to the days when Presbyteries were wont to reject a presentee who was opposed by the parishioners.

THE VETO.

In 1833 Dr Chalmers urged what had begun to be called the veto—that a majority of male heads of families residing in the parish and in communion with the church for two years, with or without expressed reasons, ought to be of conclusive effect in setting aside a presentee, except where the dissent was founded on malice or corruption, or not on any true personal objection to the presentee regarding his

ministerial gifts and qualifications either in general or in reference to that parish in particular.

In 1834, and again in 1835, the Veto Act was carried, but modified in some points from that enunciated by Dr Chalmers. It was introduced by Lord Moncrieff, a famous lawyer, and carried as his motion; but among those who voted against the veto were other lawyers, Lord President Hope and Lord Justice-Clerk Boyle.

In 1834 the veto was applied in the parish of Auchterarder, and the presentee of the patron opposed by the whole parish. Accordingly in the following year the Presbytery rejected the minister-nominate. On the 8th March 1838 the question was decided in the Court of Session by a majority of eight judges to five in favour of the presentee. In 1838 the General Assembly, by a majority of 183 to 142, maintained the spiritual jurisdiction of the Church to be independent of all State control.

1839, *March 18*—The appeal of the General Assembly on the Auchterarder case came on before the House of Lords. On the 2nd May the decision was delivered which maintained the ruling of the Court of Session; thus the Church lost her case. The General Assembly met soon thereafter. In it the motion of Dr Chalmers was carried no further to oppose the patron or the presentee in the Auchterarder case; but still to maintain the cause of non-intrusion, and appoint a committee to consider how the privileges of the establishment and the harmony between Church and State should be preserved unimpaired, and confer if necessary with the Government.

The Veto Act had now been in operation for five years, and, although illegal, had worked well. Out of 150 parishes, 10 presentees only had been vetoed.

In 1839 occurred the Strathbogie case. The Presbytery were divided upon the Marnoch case of presentation. Seven ministers obeyed the Court of Session and were suspended by the Assembly; and four obeyed the Church against the law of the land. The Court of Session interdicted the ministers appointed by the Assembly from intruding into the parishes of the suspended seven.

The Church sent two deputations to London, but without much effect.

In the end, five suspended ministers (as two others were absent), in defiance of the injunctions of their ecclesiastical superiors, and in face of the protestations of the whole people, ordained the suspended licentiate in the parish of Marnoch; the parishioners to a man deserted the church, and a riot and uproar ensued. This was done in obedience to the civil court.

In the Assembly of 1841 Mr Candlish moved a series of resolutions asserting the principle of non-intrusion, which were carried. The seven Strathbogie ministers were deposed, and the presentee to Marnoch was stripped of his license. An interdict and suspension of sentence was served the following day upon the Assembly by the Court of Session.

A vast amount of discussion and negotiation between parties in the Assembly, and again with the Government, was opened, but in the end led to no mode of settlement, the position of the seven deposed Strathbogie ministers barring the way.

The Assembly of 1842 adopted the Claim of Right, which maintained many points, among them non-intrusion.

Nearly seventy clergymen had assisted and preached for the seven deposed clergymen, but eleven were specially singled out as having received the communion from their hands. These were suspended for nine months. Several other ministers and licentiates were severely sentenced for calling in the aid of the civil law.

It was now virtually declared that no Presbytery need ordain or induct an unacceptable presentee if it recompensed him in money not out of the funds of the benefice but out of the pockets of the faithful.

On the 17th November 1842 a convocation of ministers, to the number of 465, was held in Roxburgh Church, Edinburgh. Of these, 333 pledged themselves to secede if everything else failed.

On the 20th January 1843 the Court of Session decided that the church courts could not erect parishes *quoad sacra* at their own pleasure, or admit whomsoever they willed into ecclesiastical judicatories. The affairs of the Church were later discussed in Parliament, and all the pretensions of the Church were condemned.

The Veto Act and the Chapel Act caused the Secession.

MEETING OF ASSEMBLY.

1843, May 18—Almost to the very last many had expected that some sort of compromise would be effected between the Church and the law. After Dr Welsh had opened the proceedings with prayer he read the protest, which had been carefully drawn up beforehand. This document concluded with the written determination of the protestors to separate from the Established Church and withdraw to a separate place of meeting. This Dr Welsh and the leaders of the party proceeded to do, marching down to Tanfield Hall, which had been taken beforehand. They were followed by almost all the Non-Intrusion party of the Church. After they had retired, the roll of members was made up, the Moderator chosen, and the Marquis of Bute presented his Commission to the Assembly. The Assembly then began to undo the work of the preceding nine years—Presbyteries were instructed to proceed as before the veto had been passed. The seven deposed ministers in Strathbogie were recognised; and their deposition considered illegal. All the other clergymen who had been deposed, or delicensed, on account of appeal to the law, were reponed. The Acts of Assembly of 1833 and 1834, which admitted ministers of chapels to the privileges of parish ministers were repealed. Thus the Church of Scotland began anew as if the previous nine years had never been.

More than one-third of the clergy had seceded from the Church of Scotland—451 seceded and 752 remained. Of the seceders, 289 were parish ministers, 162 being *quoad sacra*.

In the Presbytery of Peebles three ministers only seceded from the Church of Scotland. These were the ministers of Tweedsmuir, Drumelzier, and Kirkurd. Later, the minister of Manor was translated to Stevenston in September following the secession, so that the personality of the Presbytery varied by four members only. At the upheaval of 1688–90 the changes were more numerous.

After the Secession, Parliament passed the Scottish Benefices Act, whereby Presbyteries were empowered to look at the character and number of objectors to presentees. Later, it was also made legal to erect churches and parishes *quoad sacra*. And in 1845 the Poor Law Act was passed which considerably relieved kirk-sessions from the support of the legal poor.

The Church Extension Scheme of Dr Chalmers was converted into the Endowment Scheme of Dr Robertson. At the end of twelve years he had collected £400,000; had seen sixty churches endowed; and forty others in progress.

THE SECESSION OF 1843.

With the intention of rendering more clearly the sequence of events now taking place in the polity of the Church, there is inserted at this point an account of the secession of 1843.

In the year 1843 there occurred a secession from the Church of Scotland of 289 ministers of parishes and 162 ministers in chapels—451 in all; leaving behind 752 ministers. This has been called, though erroneously, the Disruption. But it was not at all a breaking up of the Church, but simply a somewhat large secession from it.

The causes which led to that secession had been in operation for many years, but it was not until about ten years previously, namely, in 1834, that the controversy assumed an importance which threatened the unity of the Church. In that year two important matters were dealt with by the General Assembly; and those two pieces of legislation had a very important bearing as factors in the secession. These were (1.) The Veto Act; (2.) The Chapel Act.

The Veto Act was intended to give the people an opportunity of vetoing, or voting against a minister presented by the patron, under certain conditions to be discussed hereafter. But, in the first place, What is a patron? and What was patronage? The patron, as a rule, was the leading landowner in the parish, or, as he was called, chief heritor. There were, of course, other heritors, but generally speaking, the man who owned most land, or whose ancestor had founded or endowed the early church in a parish, was the patron, and possessed the right of patronage. In some parishes, such as Traquair, where the patron, the Earl of Traquair, was a Romanist, the Crown was patron and possessed the patronage of the benefice. Patronage was the right possessed by the patron of presenting a church and benefice to the clerical person of his choice; but not necessarily the choice of the people.

In the Episcopal Church there is also patronage, which may be exercised by a lay patron, as in Scotland, or by the Crown, or by a university, or a cathedral chapter, or by a bishop. In that communion the people have no say as a matter of right, but at times their wishes are consulted.

Returning to the Church of Scotland, it is found that in the year 1592, that is, thirty-two years after the Protestant Reformation, an Act of Parliament declared that the Presbytery be bound and restricted to receive and admit whatsoever qualified minister be presented by His Majesty or other lay patron. A Presbytery is an assembly of ministers of parishes adjoining each other territorially, as, for instance,

the thirteen parishes within the county of Peebles, excluding, however, Skirling and Broughton, which are within the Presbytery of Biggar.

From 1592 to 1649, which included the twenty-eight years when the Church of Scotland was Episcopalian, patronage continued to be binding on the Church. From 1649 to 1660 patronage was abolished by an Act of Parliament, and ministers were directed to be called with the consent of the congregation, on whom no ministers were to be obtruded against the will of the congregation.

At the Restoration of King Charles II., in 1660, Episcopacy came in for the second time into Scotland; and along with it patronage was restored. It was then enacted that all ministers who had been formerly settled in parishes under the Act of 1649 were to be ejected from their livings, unless they anew accepted presentation from their patron, and agreed to submit to the bishop. As a consequence of this tyrannical Act, one-third of the clergy gave up their livings, churches, parishes, and incomes; then followed persecutions of those clergy and their followers; and the field preachings or conventicles, at which the Covenanters, as the adherents were called, attended, and for which they were persecuted and put to death.

After the Revolution in 1688, when King James VII. was ejected from the throne, the Church of Scotland became settled in the Presbyterian form of Church government once more, under King William and Queen Mary. This was called the Revolution Settlement, and the Church remains to this day in that form of settled Presbyterianism. This was in the year 1690. The patrons were deprived of their patronage or right of presentation; and the power of nominating ministers was given to the Protestant heritors and elders, who were to propose a person to the whole congregation, to be approved or disapproved by them. The patrons were to receive compensation.

In 1712, under Queen Anne, patronage was once more restored. Not only so, but the patrons were permitted to retain the tithes or teinds which had been given to them in 1649 and again in 1690 as the price of their forfeited patronage. This was a great injustice to the Church, as it thus lost both the privilege of electing their own ministers and also the tithes of many of the parishes. The passing of this iniquitous Act has been proved to have been one of the acts of a conspiracy among the Jacobites, who were mostly Episcopalians, for the purpose of restoring the exiled House of Stuart to the throne. The conspirators who framed the Act very wisely foresaw the disputes, riots, and law breakings which would arise within the Presbyterian Church of Scotland at the intrusions of ministers upon parishes by patrons, too often non-resident, or Episcopalian, or even of no Church at all. It violated the Treaty of Union, changed the constitution of the Church against her will, and was the cause or occasion of all the secessions that have at times rent the Church ever since.

Patronage was finally, by Act of Parliament, abolished in 1874, and congregations (that is, members and *bona fide* adherents), now elect their own ministers.

After this preliminary sketch of the law of patronage, which is necessary for the understanding of what follows, we now resume our study of the Veto Act, which the General Assembly passed in the year 1834. The Church had always chafed under the operation of the law of patronage; and by the beginning of the nineteenth century



THE SECESSION OF 1843, MISCALLED DISRUPTION.
ST. ANDREW'S CHURCH, EDINBURGH.

a large and powerful evangelical party in the church courts had adopted what was called the principle of non-intrusion. They did not demur at first to patronage, but they insisted that patronage must be qualified by non-intrusion; that is, where the majority of a congregation refused to accept the patron's presentee as their minister, this presentee was not to be forced or intruded upon them. The congregation might not have the positive right of initiative choice, but they must have the negative right of veto. To give effect to this view, the General Assembly of 1834 passed the Veto Act, by which they directed Presbyteries to reject any presentee whose appointment should be disapproved of by a majority of male heads of families, being communicants. The exercise of this veto was the leading cause of the so-called Disruption. This will be considered later.

The second piece of legislation dealt with by the General Assembly in the year 1834, ten years before the secession, was the Chapel Act. To meet the wants of the growing industrial population, a large number of chapels, or relief churches, had been built throughout the country. The Church had to follow the industries. Coal mines and iron fields had been exploited in rural areas, far from towns and parish churches. Shipbuilding yards and other great industries had likewise been established on barren shores and unproductive plains. Huge artisan populations surrounded those industries. They had no places of worship. Hence churches, or chapels of ease, had to be provided for them. We have seen in our own day how in what was not so very long ago the village of Govan, actually seven chapels of ease have been erected and endowed as daughter churches of the mother church of Govan. Likewise also on a smaller scale at Walkerburn, which parish has been carved out of portions of Innerleithen and Caddonlee. There is the case also of Rosyth, on what was formerly a barren shore. But the ministers of such churches prior to 1834 were in an anomalous position. They were not parish ministers, for they had no parishes, they had no kirk-sessions, and no seats in the church courts. To remedy this anomaly the General Assembly of 1834 passed an Act whereby they admitted the chapel clergy to all the privileges of parish ministers, authorised the erection of districts to be assigned to them into *quoad sacra* parishes, with duly constituted kirk-sessions, and allowed the ministers to become members of all the church courts on the same footing as ministers of the old parishes. Note that this Act was passed by the General Assembly of the Church, which was composed of ministers and elders.

Now unfortunately all this was upset by the Court of Session, and an impetus given toward the secession which resulted later. For, in what came to be called the Stewarton case, the Court of Session decided that the Chapel Act was beyond the powers of the General Assembly; and that the Assembly had no right to create parishes *quoad sacra*, or to admit the ministers of chapels as members of church courts. This decision was based upon the ground that the Church had no power to introduce innovations upon its own constitution. By that constitution, as recognised by the State, the clergy who had no regular charges were not entitled to a seat in the church courts. It must be remembered that church courts such as kirk-sessions and Presbyteries possess important civil functions. These functions could not be discharged if the courts were composed of members not recognised by the civil

courts. The result at the time was that all the chapel ministers were to be deprived of the status conferred upon them by the Act of the General Assembly, and were subjected to much undeserved humiliation. The great majority of the chapel ministers also happened to be non-intrusionists, that is, supporters of the idea that ministers were not to be intruded upon the people against their will, and that such who were obnoxious might be vetoed by them. The result, as regards the imminent secession, was that 162 chapel ministers came out of the Church of Scotland at the secession in 1843, along with 189 parish ministers.

So much for the part which the Chapel Act and its declared illegality by the Court of Session had in causing the secession. It helped of course to add some appearance of verisimilitude to the cry of the Evangelicals which arose during those troubled years, that Cæsar was the head of the Moderate Church, as they scornfully called it, but that Christ was the Head of theirs. Because for many years prior to the secession of 1843 there had been two parties within the Church of Scotland—(1) The Moderates, who preached a moderate doctrine of cold morality, very much as Marcus Aurelius or any other educated pagan might have done. An instance of this style may be read in the present day in the sermons of the Rev. Dr Hugh Blair, once considered classics, and among the favourite books of King George III.; (2) The Evangelicals, who prided themselves on preaching Christ only and Him crucified. These latter were they who were strongest against intrusion of ministers upon unwilling congregations, and also were the most desirous of giving to all chapel ministers the privileges and status of parish ministers. Hence when the great secession did actually take place, it was the Evangelicals who came out, and founded what was called the Free Church, that is, free from all State control. Hence, until recent years, the members and clergy of the great Free Church exhibited strong evangelical leanings, carried themselves also with much spiritual pride, and looked and spoke scornfully of the cold morality of the Moderate Church in terms of contempt.

But that Nemesis overtook them after the union of the majority of the Free Church with the United Presbyterian is a memory familiar to all! Their union was duly effected in 1900. The great United Free Church was created out of the combination of the Free Church with the United Presbyterian; and the vast wealth which the Free Church had accumulated went into the joint coffers. But the remnant Free Churches, who declined to unite, and remained as the Wee Free Church, though only a remnant, decided to make a bold fight for the funds of the erstwhile Free Church. They who had scorned any appeal to the tribunal of Cæsar now chose to forget all about that, and duly went before the Court of Session. They lost their case; but later appealed to the House of Lords. The result was that the vast wealth and endowments of the Free Church of 1843 were legally decided to belong, not to the new United Free Church, but to the remnant of the erstwhile Free Church, namely, the Wee Frees, as they came to be called. This achievement, however, was seen at once, though legal, to be absurd. Again Cæsar intervened, this time in the personality of the House of Commons. The result was a division of the funds

by Act of Parliament. The new United Free Church received by far the greater portion; and a smaller remainder was allocated by Act of Parliament to the faithful remnant of the Free Church who had remained true to their constitution and to the principles of the Free Church of 1843. The United Free Church, and also the remnant Wee Frees thus became State-endowed Churches, which had wandered from their fundamental principles.

We now revert to the Veto Act. It will be remembered that by the Veto Act the General Assembly directed Presbyteries to reject any presentee whose appointment should be disapproved by a majority of male heads of families being communicants. It was not long before a conflict was provoked.

To the church and parish of Auchterarder, the Earl of Kinnoul, the patron, presented a Mr Young. Only two communicants signed the call in his favour, and the greater number of communicants vetoed his appointment. The Presbytery therefore refused to take Mr Young upon trials. The patron and Mr Young raised an action against the Presbytery; it was taken before the House of Lords. The Court of Session and the House of Lords held that the Presbytery was bound to take Mr Young upon trials. The General Assembly thereupon instructed the Presbytery to offer no resistance to the claims of Mr Young or the patron to the emoluments of the benefice; but they prohibited the Presbytery from taking Mr Young upon trials. This finding was nugatory, because Mr Young could not draw any emoluments until he was ordained and inducted by the Presbytery. The patron and Mr Young then raised an action for damages against the Presbytery, which went also to the House of Lords. Again the judgment went against the Presbytery. Other cases occurred at Lethendy, Culsalmond, Daviot, &c., in which the Court of Session asserted its right to enforce the law and compel Presbyteries to induct ministers, notwithstanding the Veto Act passed by the Church.

Perhaps, however, the most significant case of all in connection with the non-intrusion controversy was that of Marnock. The presentee, Mr Edwards, was vetoed. The Presbytery of Strathbogie accordingly, in compliance with the Veto Act, refused to proceed with the appointment. The Court of Session ordered the Presbytery to carry out the settlement. They proceeded to comply; but were suspended by the Assembly. The Assembly appointed other ministers to preach in their parishes. The Court of Session interdicted those ministers from doing so. The Assembly held that the real Presbytery was the minority who obeyed it. The Court of Session held that the real Presbytery was the majority who obeyed the law. The Court of Session prohibited the minority from acting as the Presbytery. The Assembly deposed the majority. The Court of Session reduced and set aside their decree. Ministers who held communion with the deposed majority were themselves now suspended by the Assembly. And so on. The position became absurd. The one party claimed Christ as Head of the Church, and scorned their opponents as yielding to Cæsar; the other party respected the law as the representative of the Sovereign, the head of the Church on earth.

Government now offered a measure whereby a Presbytery might reject a presentee,

if his appointment were inconsistent with the spiritual interests of the parish. But the majority of the non-intrusion party were now pledged to an absolute veto by the parishioners, and refused to accept this offer.

The Claim of Right in 1842 definitely formulated the claims of the non-intrusion party. It severely criticised the actions of the courts of law; protested against their interference with the liberties of the Church; maintained the freedom of the Church as the Church of Christ; stated how deeply she valued her connection with the State; trusted that the fruits of the Church would in the future be conserved to her; and all through maintained the principle of a National Established Church. The claim was, however, rejected by the Government and the House of Commons.

Meanwhile, at a secret meeting, held in Roxburgh Church, in Edinburgh, the non-intrusion clergy passed a resolution to leave the Church if the Claim of Right were refused. Finally, on the 18th of May 1843, the minority of the General Assembly, after tabling a protest, quitted the Assembly, which was being held within St Andrew's Church, in Edinburgh, and marched down to a hall in Canonmills, where they constituted themselves the General Assembly of the Free Church of Scotland.

EDWARD IRVING.

In 1828 Edward Irving came from London to Scotland on a preaching expedition, in which he sought to propagate his mystic and visionary ideas. He was deposed soon after, and died in Glasgow, being buried in the crypt of the Cathedral.

THE VOLUNTARY CONTROVERSY.

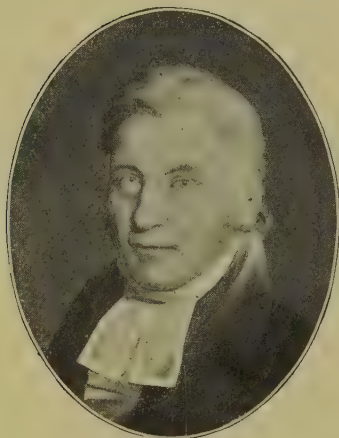
1831—By this year the Voluntary controversy had fairly begun, and was being agitated in all the Churches of the Secession, as well as in that of the Establishment. It received great strength from the union between the Burgher and Anti-Burgher Churches, which had occurred in 1820, and now bore the name of the United Secession.

WEST UNITED FREE CHURCH, PEEBLES (RELIEF).

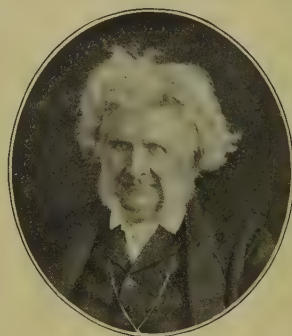
This congregation originated with a number of persons resident in Peebles, who, being dissatisfied with the ministrations of the parish incumbent, applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh, 7th September 1827. The foundation stone of the church was laid on 7th April 1828, and the church was opened on 16th November of the same year.

When the congregation was prepared to call their first minister they selected a Mr Smith after they had listened to him preaching. This call he reluctantly declined in favour of one from Campbeltown. During his stay in that town there arose a controversy in the Relief body about voluntaryism. Mr Smith held strongly the principle of Church Establishments, which he maintained was recognised by the Relief Synod; and he declined to leave the church and manse to the majority, who held the opposite view. A long and stormy controversy ensued, and ultimately the Court of Session decided against Mr Smith. He left the Relief body, became

UNITED PRESBYTERIAN MINISTERS IN PEEBLES.
THE SECESSION, NEW LIGHT, GYTES CHURCH, AND LECKIE MEMORIAL.



Rev. THOMAS LECKIE.
1794-1821.



Rev. THOMAS ADAM.
1823-1846.

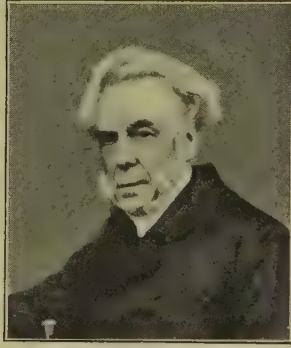


Rev. JOHN SEMPLE.
1848-1853.



Rev. ROBERT ANGUS.
1854-1867.

UNITED PRESBYTERIAN MINISTERS IN PEEBLES.
THE RELIEF, WEST U.P.



Rev. ALEX. THOMSON.
1829-1881.



Rev. D. Y. CURRIE.
1876.

a minister of the Church of Scotland in Glasgow; was presented to the parish of Borthwick, and later to that of Kelso.

Mr ALEXANDER THOMSON was eventually chosen minister of the Relief Church in Peebles, and was ordained on the 30th September 1829. He died on the 13th March 1881, aged 81, in the fifty-second year of his ministry. Mr Thomson was a man universally respected, who acquired considerable influence by his upright character and general worth.

On 18th April 1876 the Rev. DAVID YOUNG CURRIE was ordained as colleague and successor to Mr Thomson, after forty-six years' service.

The old church was sold by the congregation on 12th September 1892, and a new one erected at the junction of Old Town and Elcho Street Brae. The foundation stone was laid on the 5th September 1891, and the church was opened on the 31st March 1893.

SECESSION CHURCH, PEEBLES (ANTI-BURGHER).

1831—Sixth minister of the Secession, WILLIAM TAYLOR, D.D., from Longridge. Ordained 24th March 1831; resigned 1833; emigrated to Canada, and became a minister in Montreal.

1834—Seventh minister of the Secession, ROBERT CREASE, from Portsburgh, Edinburgh. Ordained 26th March 1834; resigned 4th April 1837; admitted to Leith-Lumsden, 1838.

After the resignation of Mr Crease, the congregation continued to receive a supply of sermon for some time, but for want of encouragement it was ultimately withdrawn. The property was sold, and the congregation became extinct.

LECKIE MEMORIAL UNITED FREE CHURCH, PEEBLES (ASSOCIATE BURGHER).

1848—Third minister of the Associate Burgher (East) Church, JOHN SEMPLE, from Bellevilla, Stranraer. Ordained 20th April 1848; resigned 5th April 1853; emigrated to Australia. The congregation then called Mr John Maclaren, who preferred the mission station, Cowcaddens, Glasgow. The Rev. ROBERT ANGUS was ordained to the vacant charge on 6th September 1854. On the 25th August 1868 the Rev. ROBERT BURGESS was ordained minister of the church. The present minister is the Rev. OLIVER RUSSELL, M.A., who was settled over the congregation on the 30th September 1908. In 1877, during the pastorate of Mr Burgess, the family of the Rev. Thomas Leckie, the first minister of the church, presented to the congregation the handsome building in which they at present worship, and which is known as the Leckie Memorial United Free Church.

S. PETER'S EPISCOPAL CHURCH, PEEBLES.

1828, *September 14*—This Sunday there was opened for divine service of the Episcopal persuasion of Protestants a most elegant and appropriate chapel, with a fine organ, erected in the town ballroom.

1836, *March 30*—This day the foundation stone of the Episcopal Chapel,

named S. Peter's, was laid with Masonic honours, by the members of the Peebles Kilwinning Lodge and a deputation of the Edinburgh Canongate Kilwinning Lodge. After a procession, the stone was laid by the Master of the Canongate Kilwinning, and there was put into a place of the stone cut out for the purpose a bottle containing a *Scotsman* newspaper and others, with the present king's coins. The stone is on the north-east corner of the chapel next the street.

1837, April 19—This day S. Peter's Episcopal Chapel was consecrated by the Bishop of Edinburgh. The service was attended by a great number of inhabitants of the town and county, it being a very fine day, and very warm at this season of the year.

The first incumbent of S. Peter's Church was the Rev. Mr MORTIMER: his name must recall ancient history, for the Rev. WILLIAM BLISS was for a great many years in Peebles. The latter lived in Queensberry House, now the Chambers Institution, and kept a boarding establishment for boys. Mr Bliss was much respected by all classes of the community. Monsieur de Chastelaine came to Peebles to teach French and drawing specially to the boys of Mr Bliss's school. But he gradually extended his sphere, being employed at Mr Balfour's and Mr Russell's, besides having numerous private families to instruct. He was a Knight of St John; had been employed in various missions by the Order; had spent some years in Greece; knew many of the distinguished men there; and he was a most interesting companion. He was much esteemed not only in the town, but by many of the county families, who showed him great kindness. He died at an old age in the house in Biggiesknowe which belonged to Mr William Chambers, and which was tenanted by Miss Crockat, who removed there from the High Street, where she had resided above "Charles Tait's," the watchmaker. Mr Bliss was succeeded by the Rev. THOMAS ROWLAND WYER, on whose retirement came the Rev. J. L. EVANS. On Mr Evans's death in 1905 the Rev. E. T. R. JOHNSTON, M.A., was instituted as rector, and Mr Johnston was succeeded by the Rev. R. B. LE B. JANVRIN, M.A. The Rev. J. H. WATT, M.A., the present rector, was instituted on 25th April 1913.

UNION OF THE SECESSION AND RELIEF CHURCHES.

In 1847 the Secession and Relief Churches united under the name of United Presbyterian.

LAW UNITED FREE CHURCH, INNERLEITHEN (UNITED PRESBYTERIAN).

Innerleithen dissenting congregation was formed in 1847 by petition from a hundred members of the U.P. Church residing in Innerleithen and vicinity, praying that a preaching station be erected there. The two congregations to which petitioners belonged in Peebles were agreeable. Congregation formed 1848. JOHN LAW first minister; admitted 1850. On the 16th April 1867 the Rev. W. L. A. NIVEN was ordained colleague and successor to Mr Law, and on Mr Niven leaving Innerleithen in 1872, the Rev. ANDREW MORTON was ordained Mr Law's colleague and successor on 17th December 1872. The present minister is the Rev. J. N. ALEXANDER, M.A., who was ordained colleague and successor to Mr Morton on 18th

Rev. Prof. Eadie.



Rev. Prof. M'Michael. Rev. Prof. Brown. Rev. Prof. Harper. Rev. Prof. Lindsay.

UNION OF SECESSION AND RELIEF CHURCHES, IN 1847, TO FORM
THE UNITED PRESBYTERIAN CHURCH.

July 1911. During Mr Morton's ministry the present church was erected and the old building so d.

NEW STATISTICAL ACCOUNT OF PEEBLES, BY REV. JOHN ELLIOT, A.M., 1834.

Cademuir was divided into souns by the burgesses, and these souns are now sold like any other transferable property. The land is let as a sheep farm, and the soun-holders receive rent according to the number of their shares. In 1712, in a petition to the Presbytery against the induction of the presentee to the church by the magistrates, chiefly on account of his youth, they lay much stress on their paying *one-third* of the stipend. At present the stipend paid by the burgh is, on an average, only £16 a year.

Frazer of Forton annually gave from his lands of East Forton 10 bolls of wheat and 10 bolls of barley to the Cross Church; and continued giving it to the minister of the Cross Church after the Reformation. This donation was reckoned so valuable that it was included in the deed of entail of the March estate, and has descended to the Earl of Wemyss and March, the heir of entail.

"Gift by King James V., under the Great Seal, to the Holy Cross Church of Peebles, of a house in Dunbar, built by Christian Bruce, Countess of Dunbar, and given by her to the brethren of the Holy Trinity, formerly at Dunbar, then translated to Peebles, dated 5th July 1529." Houses also in the West Port of Edinburgh, and lands in Cramond, had been given to the Cross Church.

All the above sources of income appear to have been conferred on William Earl of March, second son of the Duke of Queensberry, at the periods of the Revolution of 1688 and of the Union in 1707, together with fifty acres of rich glebe land in the vicinity of the church, only four acres being reserved for the minister of Peebles.

Population in 1755, 1896 souls; 1792, 1920; 1801, 2088; 1821, 2701; 1831, 2750. Population in 1830—Old Town, 537; New Town, 1563; Landward, 717—total, 2817.

Average baptisms per annum, $47\frac{1}{3}$, excluding Dissenters. Deaths per annum, 47.

1660—Baptisms, 59	Burials, 43
1661—52	89
1662—69	58
1669—65	103
1700—38	67
1799—41	39
1800—44	61

Inscription on Tweed Bridge, IVII26.

Stipend augmented in 1821 = 139 bolls 1 peck oatmeal, and same quantity of barley, and £39 19s surrendered teind in money. In this is included £10 for communion elements. The amount of stipend varies from £250 to £400 per annum.

According to Pennecuik, the annual value of the living of Peebles was 6000 merks, but to this was attached the rectory of Manor.

In 1688, in the Presbytery records, the minister of Manor declared that his parish, being a pendicle of Peebles, he was presented with the small vicarage of the parish, for the payment whereof he had his locality from the parson of Peebles. The parson of Peebles furnished the communion elements for Manor.

A vicar exists in the parish of Peebles who draws between £17 and £18 per annum from the small tithes, and precepts in church. This is in the gift of the patron. Manse built in 1770; front added 1812. Glebe, 6½ acres. When the addition was made to the manse, upwards of an acre of meadow land was excambd from the glebe for a piece of ground adjoining the garden of the manse.

There are four Dissenting places of worship in the burgh—two of the Associate (one being Anti-Burgher), one of the Relief, one Episcopal. Two of the Anti-Burgher ministers have gone to America, but another is being settled. The stipend is to be £65 per annum, with house and garden. The other Associate Synod congregation pay £130 per annum, including communion elements, and house and garden. He has nine parishes. The Episcopal had £70 per annum, but on being reduced to £50 he resigned his charge. Another has been lately appointed. Relief (no particulars).

Established Church, 232 families; Dissenters, 108.

Parochial Registers, A.D. 1657; baptisms, A.D. 1622 to 1659; funerals, A.D. 1660.

ECCLESIASTICAL ESTATE.

	Chalders Oatmeal and Barley.	Money.	Glebe. Acres.	Value.	Families attending Church.	Com- muni- cants.	Dissenters. Fami- lies.	Per- sons.
Peebles,	17¾	£40	6½	£24	232	674		681
Innerleithen,	15	0	12	20		264	Few	Few
Traquair,	17	0	12	20	81	200	22	127
Tweedsmuir,	11	60	11½	15	49	120		2
Drumelzier,	11¾	0 †	12½	10	42	100		0
Broughton,	14½	0	21	42	124	300	4	20
Glenholm,	0	0	6	18				0
Kilbucho,	0	0		6				0
Skirling,	14	0	14	72	53	160	11	44
Manor,	3	113	30	37	30	65		38
Stobo,	0 *	150 †	21	31	76	154	9	34
Kirkurd,	0 †	150	19	30	50	160	7	27
Newlands,	15	0	14		42	250	20	
Eddleston,	10¾	96	28	30		212		100
Linton,	15	0	14	20				174
Lyne and Megget,	0	149	18¾	25	18	50	8	

5 Roman Catholic and 7 Episcopalian in Peebles.

2 Roman Catholic and 7 Episcopalian in Manor.

† Drumelzier and Stobo each 10 bolls meal for glebe of Dawyck (suppressed).

* £10 13s paid by Exchequer.

† £80 paid by Exchequer.

EDUCATION AND POOR.

	Number of Schools.	Average Scholars.	Salary. £	Fees. Paupers. £	Parochial Expendi- ture. £	Collec- tions at Church. £	Voluntary Contribu- tions. £	Asses- ment. £	Money at Interest. £	Amount of Interest. £	Different Sources. £
Peebles,	8	491	38	35	272	62	180	...	700	25	10
Inverleithen,	1	100	34	40	101	21	...	80	...	...	...
Traquair,	1	73	34	25	109	18	6	77	...	8	...
Tweedsmuir,	1	33	32	12	...	10	...	...	...	...	...
Drumelzier,	1	28	32	10	17	10	...	...	...	...	5
Broughton,	1	60	32	20	3	24	8	...	136	2 15 0	5
Glenholm,	1	30	32	12							
Kilbucho,	1	50	32	15							
Skirling,	1	60	34	26	5	20	11	...	...	...	...
Manor,	1	30	30	14	4	40	8	...	184	3 13 0	...
Stobo,	1	45	32	11	10	65	12	...	545	21	...
Kirkurd,	1	40	34	12	6	40	14	...	...	...	...
Newlands,	2	170	34	13	32	119	20	90	...	...	...
Eddleston,	1	70	34	42	15	64	22	33	...	9	...
Linton,	1	100	34	35	25	118	24	...	229	...	...
Lyne and	1	27	25	12	...	...	...	...	...	...	...
Megget, .....	...	...	7	...	None	2 5 0	2 6 0	...	...	...	...

SOME MEMORIES OF THE DISRUPTION—PEEBLES AND PEEBLESSHIRE.

At the time of the Disruption of the Established Church—18th May 1843—I was a student, and had just completed the third year of my literary course at the University. I was present at the exodus from St Andrew's Church in Edinburgh, used on that occasion as the Assembly Hall, the Rev. Dr Welsh, Professor of Church History in the University of Edinburgh, being Moderator, and the Marquis of Bute being Lord High Commissioner. It was a sight never to be forgotten, when 474 ministers renounced their livings at the call of conscience.

The winter session of the University having closed in April, I had gone home to Harcus, and thus my intimate knowledge of the origin and rise of the Free Church in Peeblesshire. I shall, however, very much restrict myself to the Free Church at Peebles, of which, as there was no congregation formed in the parish of Eddleston, I became a member.

On the first Sabbath after the eventful day referred to—21st May 1843—the adherents of the Free Church in Peebles and immediate neighbourhood, including the parishes of Eddleston, Lyne, Manor, Stobo, &c., met for worship in the meeting-house in the Northgate of Peebles which had long been occupied by the Original Secession body of which the Rev. Mr Stalker was the respected minister. His memory is still gratefully cherished by old friends who still survive. Assembled in that meeting-house for worship, allow me to give a few notes and memories in connection with the occasion. I have room only for the merest sketch or passing glimpse of the place of meeting, the services, and several prominent personalities who were present. The place of meeting was small and certainly plain enough, but doubtless hallowed by memories of an eventful past, if not radiant with hopes of a future enriched with choicest blessings. The minister who had been deputed to conduct the services of the day was the Rev. Mr Fraser, of Kirkhill, Inverness-shire, whose discourse, from St John v., 25-29, deeply impressed his audience. It was a feast to many present, and grateful memories thereof still linger around.

From the place of meeting, the minister, and his solemn services, I give a very hasty sketch of prominent personalities that irresistibly attracted my attention, and entranced my mental vision. In the front seat of the gallery, opposite where I was sitting, my eye rested upon a youth I had never seen before, whose whole mien and deportment held me as if spell-bound; and on leaving church I said to a brother who was with me—"Who was that young man that sat in the front seat of the north gallery?" His reply was—"Don't you know Johnnie Veitch? He is the son of a Waterloo veteran that lives in Biggiesknowe, in Peebles." In substance I replied—"If he does not become a great man I shall be surprised—he has, at least, every appearance of being great, and I should be disposed to say he will."

This was the first glimpse I had of that ever-to-be-remembered countenance, the true index to the mind of him who was neither dazzled by the lustre of the University gold medals won by him, nor elated by the fame that encircled him as editor of Sir William Hamilton's works, nor yet inflated by the radiance that he evoked by the manner and method of conducting the chair of Logic and Metaphysics in the University of Glasgow. He was like a chronometer for regularity. Even in time

of holidaying he studied in the early part of each day; and day by day afterwards you would probably find him or hear of him away among his dear-loved heather hills or verdant glades and glens; or perchance might espy him deep in the waters of the clear blue Tweed, for he was a fisher, and could use the rod to good purpose, like his father, whom he much revered. His love of Nature was intense. He had tuned his lyre even in the early forties; and his poetic works and other studies have long been before the eye and on the shelves of admiring readers. John Veitch, however, was perhaps a greater philosopher than poet. I am disposed to say so; nevertheless, take him all in all, he was a true "guide, philosopher, and friend," and it was surely meet that the ashes of such a one should find a grave duly wreathed with the purple of his own native heather, and that his memory should be perpetuated by a full, free, flowing fountain, whose character was as transparent as the clear tide of that fountain, so upright and downright was he.

There was another who was connected with that little meeting-house whose name deserves especial notice—James Freer, who became a brilliant student, and a noted gold medallist in the Edinburgh University, who was capable of filling the chair of a logician, who stood very high on a similar platform with John Veitch, leaving well-defined and deeply imprinted evidences of a distinguished University career—a course which, notwithstanding the reasoning and kindly counsels of professors, led James Freer to choose the ministry of the Free Church for his profession; and, alike in Glasgow and Dumfries, he was regarded as one of the very ablest of our younger ministers.

To these I must add the names of John Ker, of Tweedsmuir; Henry Calderwood, of Peebles; William Welsh, of Broughton; Alexander Williamson, of Peebles, and others. They were the young men of the period, and they have nobly left their footprints on the soil of their native county, not to speak of the lustre that radiates around their names, as recorded in the album of their *Alma Mater*. In any record of this character, entirely devoid of denominationalism, and doubtless should be, it is only fair to their name and memory to give a place to the incumbent clergymen in Peebles town of that time, viz., Rev. Thomas Adam, Secession Church; Rev. Mr Bliss, Episcopal Church; Rev. Mr Clapperton, Roman Catholic Church; Rev. John Elliot, Established Church; and Rev. Alexander Thomson, Relief Church.

The clergymen in and around the borders of Peeblesshire who left the Church in 1843 were Dr Burns, Tweedsmuir; Messrs Hanna, Skirling; Paterson, Kirkurd; Proudfoot, Culter; and Sommerville, Drumelzier.

On the second Sabbath after the Disruption, 28th May 1843, the Rev. Adam Whyte, of North Ronaldshay, preached from Hebrews iv., 14–16. On these two Sabbaths in church at Peebles, I saw representatives from Eddleston, Lyne, Manor, and Stobo parishes, &c.

After several months had elapsed, the Peebles congregation gave a call to the Rev. William Wallace Duncan, of Cleish, in Kinross-shire, who, as history records, was the first minister that came under the penalty of the Veto Act. He was inducted to the charge at Peebles in the autumn of 1843, by the Rev. William

Hanna, of Skirling, who impressively conducted the services—preaching from Philippians iii., 17—"Be followers together of Me," &c. Among others present were Messrs Murray, Newburgh; Proudfoot, Culter; Walker, Carnwath; Welsh, Broughton, &c. On the Sabbath following, Mr Duncan was introduced by his respected father, Rev. Dr Henry Duncan, of Ruthwell, founder of savings banks, and author of the "Philosophy of the Seasons," and several other works.

The minister of the Free Church of Peebles was a truly pious and devoted servant of the great Master, and Mrs Duncan, who died at Cleish, was a worthy helpmeet. She had a high talent for versifying, and especially wrote children's hymns very aptly and beautifully, such as:—

Jesus, tender shepherd, hear me,
Bless Thy little lamb to-night;
Through the darkness be Thou near me,
Watch my sleep till morning light.

This hymn still holds its place in our hymn books. A memoir of Mrs Duncan was written by her mother in a most interesting manner.

After many years of faithful labours at Peebles, Mr Duncan was cut down by an attack of virulent small-pox, and buried in Peebles Churchyard, where a suitable memorial stone records the worth and piety of the minister. Mr Duncan was succeeded in the charge of Peebles by the Rev. John Macgregor, who was translated to Glasgow. The congregation thereafter called the Rev. Henry Carmichael, who was cut off in the midst of his days and usefulness. He was a man greatly beloved.

The Rev. Robert Ballantine, M.A., succeeded Mr Carmichael. He resigned his charge in 1913, and the Rev. David C. Mitchell was chosen to fill the vacancy in the church, which is now known as St Andrew's United Free Church.

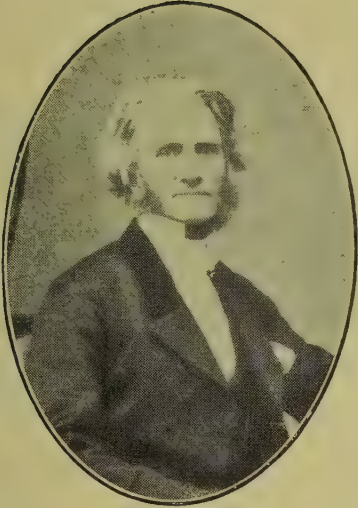
Rev. THOS. COCHRANE,
Pleasance Free Church, Edinburgh.

NOTES ON THE CHURCH AND PRESBYTERY.

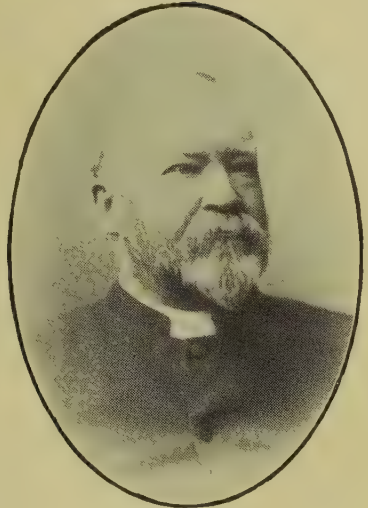
The meetings of the Presbytery of Peebles were for a long time held in the little detached session house beside the Parish Church. The accommodation was extremely limited, and when all the members were present there was not much room to spare. That house was used as the "robing-room" of the minister, till, in the days of Dr Monilaws, a new vestry was fitted up near the back door of the church.

For a long period James Ker acted as beadle, and carried up the Bible and psalm book. On a cold winter day he had frequently a checked black and white plaid thrown over his left shoulder, and when he had placed the books on the faded red cushion he took a rapid and comprehensive survey of the congregation, from the Hammermen's loft on his left to the Hay Lodge seat down on his right, embracing all above and below, from Mr Arch. Donaldson's well-filled pew on the one hand to Mr Turnbull's (Stamp Office) on the other. He then descended and waited at the foot of the stair the appearance of Mr Elliot, who—having deposited his hat on the narrow ledge inside the inner door, beside the little box—gave his grey hair a

FREE CHURCH MINISTERS IN PEEBLES.



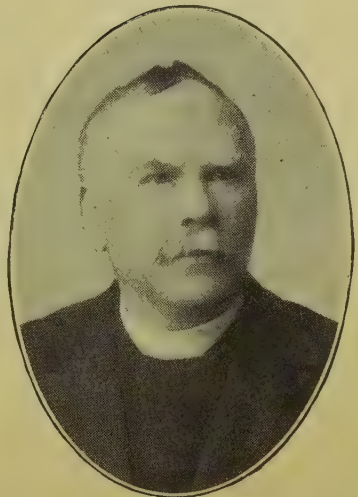
Rev. WILLIAM WALLACE DUNCAN.
1843-1864.



Rev. JOHN MACGREGOR.
1865-1869.



Rev. HENRY CARMICHAEL.
1870-1880.



Rev. ROBERT BALLANTINE, M.A.
1880-1912.

swift final touch, and mounted to the pulpit with slow and steady steps. Mr Elliot was, according to some critics, "a Moderate" in the Church—that is, he did not belong to the Evangelical party. His sermons were considered essays or disquisitions, and consequently those who did not approve of his style of preaching, and the position he took up in reference to the great controversy which raged in 1843, seceded to the Free Church, and placed themselves under the ministrations of the Rev. William Wallace Duncan. On communion days Mr Elliot varied the usual form at the commencement of the services by substituting the words—"Let us with solemnity and decorum begin the public worship of God." There was always an unusual silence throughout the congregation on that day, and old and young seemed to be impressed by the sacredness of the services. Instead of at the regular hour—11 o'clock—the bell was rung at 10.30 A.M. The long "forms" were, of course, covered with white cloth, and the "tables" were confined to them. Consequently five, six, sometimes seven table services were performed, each one preceded and followed by an address. These tables were filled and emptied by communicants during the singing of the old familiar 103rd Psalm—a psalm consecrated by memories of the past, a psalm which has been sung by our forefathers during many generations—a psalm which remains, amid all changes, dear to their children still on such occasions. The tune was invariably "Coleshill," which is used wherever there is no desire to break the bond that connects the present generation with those generations that have gone, and which is never heard without recalling days that have fled and faces which were wont to be seen around the "mount of ordinances." Until recent times the line was read out—a custom which was observed in the beginning of the century not only at communions but every Sunday. In the days of Mr Buchanan the precentor was George Donaldson, who—if we mistake not—was the "vicar." John Baptie for a great number of years led the praise in Mr Elliot's time. He was succeeded by James Ker, whose sudden death in the polling booth some years ago was terribly startling. One of his sons was the popular and influential minister of Kilwinning. Mr. Ker resigned, and Archibald Watson was appointed. In his time a choir was formed and the seats occupied by its members were placed in front of and facing the pulpit. Thomas Walker frequently officiated—giving the precentor "a day"—and on communion Sundays was regarded as a regular "helper." James Ker, the beadle, was succeeded by John Baptie, and John's successor was John Wallinck, whose shop was in the High Street, near Mr Walker's the painter. Alexander Meek was next appointed beadle and Presbytery officer, and after him we descend into a modern period of history which is known to the majority of the inhabitants of Peebles.

During Mr Elliot's ministry the afternoon diet was occasionally dispensed with if the weather was rough and boisterous. But one Sunday afternoon, just as the text had been announced, the sermon came to a very abrupt termination. As Mr Elliot was proceeding with the exordium of his discourse, a loud rap was heard at the front door, and "Jeems," as the minister called him, hurried out. A brief conference ensued between the beadle and the messenger, and the former, looking round the corner of the partition, beckoned to a person in the centre of the church; shortly

afterwards there came another rap, and a second member of the congregation was in like manner summoned forth; immediately the back door was quietly opened, a head was seen inside the building, and a hand mysteriously signed to a third party. Whisperings and consultations were heard, and curiosity could no longer be restrained. The assembled worshippers rose *en masse* and hurried away, Mr Elliot closing the service. A fire had broken out in a bake-house, and "all hands" were needed to subdue the flames.

On another occasion—but long anterior to this incident—a stampede of a similar nature occurred. It was in the days of the "tent preaching" at communion seasons—when Mr Buchanan was minister. The congregation was so large, and those who came from neighbouring parishes so numerous, that in order to divide the crowd a "tent" was erected generally, though not always, on Tweed Green. Two ministers, at any rate, assisted on the occasion, and a neighbouring minister was present, who was not regarded as an orator, and whose pulpit appearances were not highly appreciated. It was reported that this gentleman was to preach in the "tent," and that Mr Campbell, who had been ordained to the parish of Traquair a year or two before (in 1820), and who was a popular and impressive preacher, was to be in the church. Thither, accordingly, the people flocked. To their astonishment the minister from whom they had fled appeared, whereupon, with the exception of a few who were ashamed to leave, the congregation rose, left the church, and moved down in a body to the tent, where they found their favourite preacher!

In old days the Presbytery were in the habit of dining together, probably four or five times a year at the close of their meetings. The Cross Keys had long been the rendezvous. It was the principal hotel in Peebles, till the Tontine was erected—an establishment which Miss Willie Ritchie regarded with disdain as a new-fangled concern—a presumptuous rival, which ought to be treated with profound contempt. The Presbytery, knowing her feelings—so well expressed in *St Ronan's Well*—and many of them being her personal friends, never dreamt for a moment of deserting her. Such an idea, if it had been breathed, would have affected her deeply. Besides, they had no reason in the world for abandoning her. So they stuck fast—to her great satisfaction—to their old hostess. It so happened that on one of the stated days of meeting Miss Ritchie was drawing near the gates of death. She was, however, perfectly conscious, and knew all that was going on. She would have been much hurt if they had postponed their dinner on her account, or deemed it right to go elsewhere in the circumstances. Shortly after they were seated, the news of her death was communicated to them, and a friend says—"With characteristic care for their comfort, among her last words had been these—'Are the ministers a' richt?' Immediately on its becoming known that she had breathed her last, they rose from the table, and broke up the club for the day."

A well-known figure in the streets of Peebles was the Rev. Mr Affleck of Lyne. In 1814 he was ordained assistant and successor to Mr Handyside, who was minister of that parish from 1789 till 1826. Mr Handyside had been presented on the death of Mr Johnstone, who had been there since 1728. Mr Johnstone became the father of the Church, for he was in his 102nd year when he expired, just as he was preparing

for his pulpit duties. Mr Affleck was somewhat eccentric in his manners and habits. He was a bachelor, and not very fond of female society. He now and again preached in Peebles Parish Church, and it is said that his sermons were frequently devoted to a review of current events. He preached to the times. When he became excited in the course of his delivery, he not infrequently flourished a variety of pocket handkerchiefs of different colours—red, yellow, and white appearing alternately—and sometimes simultaneously. In his younger days there was no bank in the town, and consequently he was not accustomed to lay past his money either in a “current account” or a “deposit receipt.” After his death (his funeral sermon was preached by the late Dr Robertson of Eddleston in 1845), considerable sums were found in books and drawers, and various out-of-the-way places. Mr Ker of Stobo died two years before Mr Affleck, but he was ordained as far back as 1787—so that he was contemporary with Dr Dalgleish, Dr Lee, and Mr Buchanan; Mr Marshall, of Manor; Mr Scott, of Innerleithen; Mr Charles Findlater, of Linton; Dr Moffat, of Newlands; Dr Patrick Robertson, of Eddleston (the second of the family); Mr Walker, of Traquair; Mr Gardner, of Tweedsmuir; and Mr Welsh, of Drummelzier. As an illustration of the quaint customs of the olden times, it is told that when Sir James Montgomery was at Stobo Castle during the Christmas season, he was wont on Sundays when the service was concluded, the benediction had been pronounced, and the people were leaving the church, to look up to the pulpit (he often occupied the pew near it), and say in a tone quite audible throughout the building—“You’ll come up and dine with us to-morrow, Mr Ker,” to which invitation Mr Ker nodded his assent. Mr Edgar, who was married to a relative of Serjeant Kinglake, the author of the *History of the War in the Crimea*, was considered by many an excellent preacher. He assisted as a rule at the communion during Mr Elliot’s time. But Mr, afterwards Dr, Robertson, was the preacher on the evening of that day. He almost invariably began the service with the 58th Paraphrase—“Where high the heavenly temple stands.” From 1697 to 1856 the Robertsons were ministers of Eddleston—first James, then Alexander, next Patrick, and lastly Patrick.

The fast days, Saturdays, and Mondays, were carefully observed. Time was when the churches were as full at the two diets on the fast days as on the Sundays. There were always good congregations on the Saturday afternoons, and till recent years fair congregations on the Monday forenoon. On Thursday the town was like a Sunday—so quite and peaceful. It was in reality a “little Sunday.” On the other days the shops were closed during the hours of public worship. Now all this has been abolished—whether the result is good or bad it is not for us here to say.

THE REV. DR WILLIAMSON.

MR MONILAWS PRESENTED TO PEEBLES.

1847, June 26—Mr George Hope Monilaws, minister of Tulliallan, presented to Peebles by Lord Wemyss as patron. Given in by Mr Fotheringham, writer. Also his letter of acceptance, and certificate that he had qualified to Government. All sustained. Appoint Mr Monilaws to preach in Peebles on Sabbath the 4th July, and before the Presbytery on Tuesday thereafter. Mr Edgar to intimate this on the

27th, when he preaches there. Considering the importance of the charge now vacant, the fact that the presentation had been issued on the petition of the people, and the difficulty of supplying Peebles owing to there being communion all around, they appoint a meeting in the church on Thursday, 8th July, for the purpose of moderating in a call and receiving objections. Mr Edgar to preach and preside at the moderating of the call. Next meetings here on the 6th and 8th July. Closed with prayer. JOHN TAYLOR, *Moderator*; J. CAMPBELL, *Clerk*.

1847, July 6—All appointments had been carried out, and Mr Monilaws had preached in the church last Sabbath. He now ascended the pulpit and preached before the Presbytery. Next meeting on the 8th. Closed with prayer. JOHN LITTLE, *pro tem.*; J. CAMPBELL, *Clerk*.

CALL TO THE REV. G. H. MONILAWS.

1847, July 8—Walter Thorburn attested as elder from the kirk-session to the Presbytery. Mr Edgar preached from Revelations ii., 4 and 5. The Presbytery proceeded to moderate in a call to Mr Monilaws, and the parishioners were invited to sign the call. It was very numerously signed, and finally by the Moderator in token that the signatures were genuine. No objections were made or intimated, and the call was sustained. The objections were enumerated that they might be in respect of his ministerial gifts and qualities, either in general or with respect to this parish, or any reason to state against his settlement in it, and which objections do not infer matter of charge against him to be prosecuted and followed out according to the forms and discipline of the Church. Mr Little, of Manor, and Mr Blackwood and Mr Thorburn were appointed to prosecute the call before the Presbytery of Dunblane. Mr Forrester to supply Peebles on the 18th; Mr Charteris on the 25th. Next meeting at Eddleston manse, on Thursday the 29th. Closed with prayer. A. EDGAR, *Moderator*; J. CAMPBELL, *Clerk*.

1847, Eddleston Manse, July 29—The Presbytery of Dunblane, on the 27th of this month, resolved to translate Mr Monilaws from Tulliallan to Peebles. Agreed to meet for the admission of Mr Monilaws in the church of Peebles on Thursday, 19th August, at 11.45, Mr Little to preach and preside. Mr Booth to supply Peebles on 1st August, and serve the edict. Meet at Peebles on the day above named. Closed with prayer. JOHN LITTLE, *pro tem.*; J. CAMPBELL, *Clerk*.

ADMISSION OF THE REV. MR MONILAWS.

1847, August 19—No objections were made when intimation was made at the most patent door of the church. Mr Little preached from Revelation xxii., 17—“The spirit and the bride,” &c. Mr Monilaws gave satisfying answers to questions put to a minister on his induction, and was admitted to be minister of Peebles, and was given the right hand of fellowship. He and the congregation were suitably exhorted. Mr Monilaws signed the Confession and formula, and his name was added to the roll. Next meeting at Peebles, 20th October. Closed with prayer. JOHN LITTLE, *pro tem.*; J. CAMPBELL, *Clerk*. (No mention of the congregation taking him by the hand.)



Rev. GEORGE H. MONILAWS, D.D.
1847-1870.

1847-1870. The Ministry of the Rev. George H. Monilaws.

Twenty-three years. Fourteenth minister.

Ordained at Tulliallan, 18th August 1836. Presented to Peebles, 26th June 1847.
Called to Peebles, 8th July 1847. Created D.D., Glasgow, 1865.
Deceased, 27th January 1870.

GEORGE HOPE MONILAWS was the only child of Captain Monilaws, R.N. His mother was Elizabeth, only daughter of Admiral Lord Barrington. At the age of 8, both his parents being deceased, he was brought to Scotland and brought up by his uncle, the Rev. Alex. Monilaws, minister of Kirkpatrick-Fleming. He attended the Grammar School there; and later studied at the University of Edinburgh, sharing his lodgings with him who was to become the Rev. Dr Chalmers. He was the author of several papers in *The Christian Instructor*; also of a pamphlet on pauperism; and of a paper on Islamism. Mr Monilaws was a popular preacher, and his manner in the pulpit was singularly animated and energetic. He married, while at Tulliallan, a daughter of Mr Macgeorge, a well-known lawyer in Glasgow.

1848—The name of John Balfour Junor (surgeon) occurs. In terms of the Poor Law Amendment Act, six members of session were chosen to sit at the Parochial Board.

1849—Two electro-plate communion cups given to the church by Mr John Erskine.

1849, July 4—Mr Booth, of Innerleithen, chosen Moderator. Petition from the Rev. Thomas Adam, formerly minister in Peebles of the Associate Synod, in which he prays to be admitted into the Church of Scotland. Appointed to lie on the table until next meeting on 10th August. PATRICK ROBERTSON, of Eddleston, *Moderator*; J. CAMPBELL, *Clerk*.

1849, August 10—Attested commission from the kirk-session of Peebles in favour of Thomas Spalding to be elder to Presbytery and Synod. The Rev. Mr Adam by letter withdrew his petition to be admitted to the Church of Scotland, because he had not attended one full session of all the theological classes in one of the Universities of Scotland. Next meeting to be held at Peebles, on 31st October. PATRICK BOOTH, of Innerleithen, *Moderator*; J. CAMPBELL, *Clerk*.

ROMAN CATHOLIC CHAPEL.

1850, July 30—"A new mission has of late been established at Peebles. The Catholics of that town, about 100 in number, as well as those of the surrounding

country, about 100 more, had hitherto attended the private chapel at Traquair House, seven miles distant. For the better accommodation of these it was deemed expedient to appoint a clergyman to take charge of them. Accordingly a building was erected and neatly fitted up as a temporary chapel by the Earl of Traquair. The altar, furniture, vestments, &c., were supplied by Lady Louisa Stuart. This chapel was opened for divine service on Tuesday, 30th July 1850, by the Right Rev. Dr Gillis." It was situated in a close about the middle of the south-side of High Street.

VICAR OF PEEBLES.

1851—Necessity expressed for a proper precentor. The Moderator had reason to believe that the patron, the Earl of Wemyss, would appoint to the vicarage on the demise of the present incumbent such person as might be recommended by the kirk-session. The session therefore elected Mr Steele precentor *ad interim*, at £15 per annum.

1851, August 5—At Peebles, on the 1st instant, Mr George Donaldson, aged 86 years, for nearly forty years vicar and precentor of the Parish Church.

1851, November 16—Presentation from Lord Wemyss to John Steele as vicar of Peebles, on the death of George Donaldson. "Giving, granting, and disposing to him the whole tithes, duties, and emoluments belonging to the said vicarage. Recommending hereby to the Lords of Council and Session upon sight of these presents to grant letters of horning on a simple charge of ten days only, and other executorials necessary at the instance of the said John Steele against all and sundry the titulars, heritors, life-renters, feuars, tacksmen, farmers, tenants, possessors, and occupiers of lands subject and liable in payment of the tithes, duties, and emoluments belonging to said vicarage." The same to be registered in the books of Council and Session.

1853—Mr Steele having resigned the office of vicar of the parish of Peebles at Martinmas last, the patron, the Earl of Wemyss, has put the office in the hands of Sir Adam Hay, who will thus be able to appoint a properly qualified person to discharge the duties of precentor. By this arrangement, the precentor can be removed the moment he becomes unfit or ineligible for his duties.

1853, January—Presentation issued by the patron, the Earl of Wemyss, in favour of Sir Adam Hay as vicar of Peebles, on the footing that he hold the vicarage for the benefit of the parish; and the emoluments be received by the precentor appointed by the minister and session.

1853—In the beginning of January, during a high wind, the south-east corner of the tower of the Cross Kirk became loosened, and fell to the ground.

1853, August—The Earl of Wemyss gave £50 to be distributed among the industrious and deserving poor (other than those on the poor's roll).

1853, December—Several persons each received one a half stone oatmeal. £5 also to be spent on coal.

1854, January—Mr J. Robertson, manager of the Union Bank, Glasgow, gave £10 for coal, meal, or clothing among the deserving poor of Peebles not receiving parochial relief.

1854, May—Several persons received one stone of meal.

1854, May—Mr Gibson, kirk treasurer, had given gratuitous and valuable services to the church for many years, and the session now record their appreciation of them. For many years Mr Gibson's sister was permitted to act as joint-treasurer after the death of her husband, and in order to assist her Mr Gibson was appointed joint-treasurer.

1854, May 9—Dr Robertson, of Eddleston, chosen moderator. Appointed the following probationary trials to Mr Angus Willins:—Homily, Matt. v., verse 8; lecture, John xv., 1 to 10 verses; popular sermon, Romans x. and 4; exercise and addition, Titus iii. and 14; exegesis, *An testimonia Ethnicorum Scriptorum in confirmatione Christianæ religionis sint utilia*; Hebrew exercise, Genesis xxxii., verses 26 to 28; examination, Psalm xxiii. Next meeting at Peebles, June 28. PATRICK ROBERTSON, Moderator; G. H. MONILAWS, Clerk.

1854, June 28—Mr Willins underwent all his examinations. The questions were put to him under Act of Assembly, 1711; and the Act of 1753 against simony was read, and he signed the formula. After a suitable address by the moderator he was licensed to preach as a probationer.

1854, October—New communion table ordered.

1855—The eleventh volume of the kirk-session books is labelled $\frac{D}{2}$ and is really a scroll book, beginning in 1855 and carried down to the end of December 1884. It thus begins five years before the close of its predecessor.

1855, January—Sixty-two persons each to receive three stones oatmeal.

1855—In February, several others each received two and a half stones of oatmeal, and four cwts. coal each.

1859, June 27—Detailed inventory given of all the books in the hands of the session-clerk at this date—thirty-one in all.

1859, December—Half a ton of coal and three stones of meal given to several poor in Peebles.

1860, April 18—Last entry in minute book labelled P, from May 1827 to this date.

1861, January 5—The proceeds from the vicarage are stated to amount to £15. This sum was handed over to the precentor free of expense.

1861, April 25—The twelfth volume of kirk-session records begins at this date, and is carried down to 7th June 1892. It is labelled "Session Records, Peebles." The Rev. Dr Monilaws was the minister of Peebles when this volume begins, and he had nine years yet to live ere his incumbency closed in 1870. Thereafter, the Rev. John Bell Lorraine was minister till the end of the volume in 1892. He died in 1893. This book embraces thirty years.

1863, August 26—Mr William Ker examined and sustained prior to entering the Hall for the fourth year.

1863, November 14—"Female required to clean the Parish Church. Apply to the Provost or any of the Bailies."—Advertisement in *Peeblesshire Advertiser*.

1864, February 27—Examination of William Lee Ker. Sustained in all his subjects. Agree to take him on public probationary trials, and to send circular letters round the Synod. Next meeting at Peebles, on 23rd March. ALEX. WILLIAMSON (Innerleithen), Moderator; G. H. MONILAWS (Peebles), Clerk.

1864, April 27—Attested commission from the burgh of Peebles in favour of Mr Murray as their elder to the Assembly. Mr Monilaws intimated his purpose of raising a process of augmentation of stipend, and asking four additional chalders. ALEX. WILLIAMSON (Innerleithen), *Moderator*; G. H. MONILAWS (Peebles), *Clerk*.

1864, June 15—Mr Dick, of Tweedsmuir, elected moderator for six months. Read the finding of the Synod authorising the Presbytery to proceed with the public probationary trials of William Lee Ker. Prescribed the following subjects for Mr Ker:—Catechetical trials on divinity, chronology, and Church history; a trial on the Hebrew and Greek languages; exegesis, *An revelatio necessaria sit*; homily, John iv., 24; exercise and addition, Luke vi., 27 to 30; a lecture, Romans iii., 20 to 26; popular sermon, Philippians i., 27.

1864, July 20—Mr Ker underwent all his trials, and was sustained. He answered also satisfactorily all the questions put to him under Act 10, 1711. The Act, 8th April 1759, against simony was also read to him. The Presbytery then authorised the moderator to license Mr Ker to preach the gospel, and Mr Ker thereafter signed the formula. Mr Ker became minister of Kilwinning.

1865, April 19—Attested commissions to members of Assembly. Mr Campbell (Lyne) appointed assessor to the kirk-session of Eddleston. Next meeting at Peebles on 12th July.

1869, January 13—Inventory of the books in possession of the kirk-session at this date.

1870, January 3—The name of the Rev. Dr Monilaws occurs for the last time as appearing at a kirk-session meeting.

1870, January 27—Decease of the Rev. Dr Monilaws.

1870, March 10—The name of the Rev. Colin Alexander Campbell occurs as moderator *pro tem*.

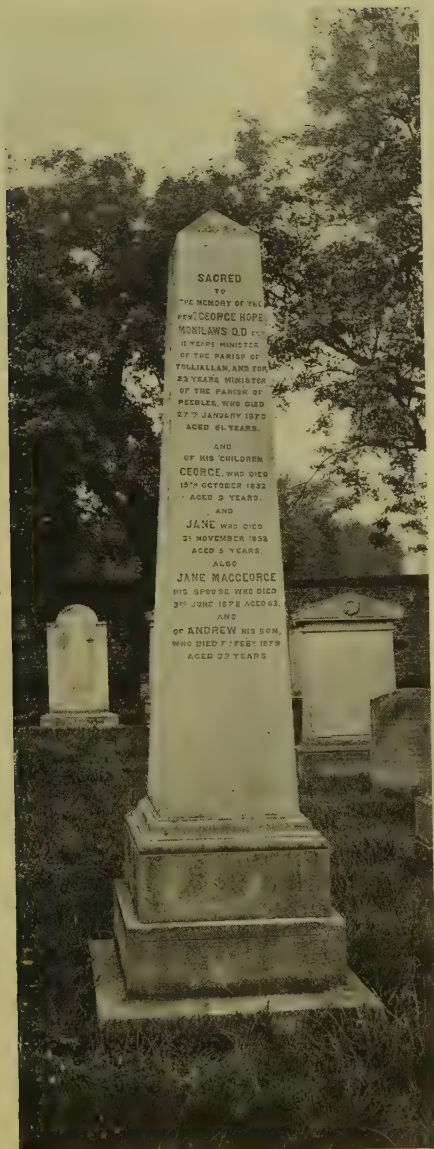
THE LATE REV. DR MONILAWS, MINISTER OF PEEBLES.

The sudden death of this venerable clergyman cast a gloom over the community, and deprived the Church of Scotland of one of her most honoured ministers. A singular fatality, indeed, befell the ranks of the Presbytery of Peebles, for no fewer than eight of their number were removed in the space of the last twelve years.

Dr Monilaws was the son of an officer in the Royal Navy, and belonged to a family which has been long known and respected in the county of Dumfries. He passed with high distinction through the University of Edinburgh; and, in the course of his curriculum, he resided for two years in France, where he completed those scholarly and classical pursuits for which he was always conspicuous.

On entering the Church he acted for some time as assistant in the important charge of Alloa; and in 1836 he was ordained to the parish of Tulliallan, on the shores of the Firth of Forth, where he acquired the personal friendship and esteem of the family of the late Count de Flahault, a nobleman no less distinguished for his exalted rank than for his brilliant gifts and accomplishments.

In 1847, upon the death of the Rev. Mr Elliot, he was presented to the incumbency of Peebles; and six years afterwards, upon the demission of the Rev.



IN PEEBLES CHURCHYARD.

Sacred
to
the Memory of the
Revd. GEORGE HOPE
MONILAWS, D.D., for
11 years Minister
of the Parish of
Tulliallan, and for
23 years Minister
of the Parish of
Peebles, who died
27th January 1870.
Aged 61 years.

And
of his Children
GEORGE, who died
15th October 1852,
Aged 9 years.

and
JANE, who died
3rd November 1852.
Aged 5 years.

also
JANE MACGEORGE,
his spouse, who died
3rd June 1878. Aged 63.

and
of ANDREW, his son,
who died 7th Feb. 1879.
Aged 39 years.

Mr Campbell, minister of Traquair, from advancing years, he was unanimously appointed clerk of the Presbytery, where he presided with marked ability and respect down to his decease.

Dr Monilaws deservedly held a very high position both in intellect and character, having no superiors in the county in these respects and probably no equal. He was an original and a striking preacher, and beyond comparison the ablest in the district. His power of unfolding by searching analysis the meaning of scripture was remarkable, and his expositions were always based on a thorough and scholarly acquaintance with the passage under review.

He possessed in particular the gift, so rarely to be met with, of speaking to his fellow-men on Sunday just as he would have spoken to them on Monday; and this, joined to a fervid style of oratory, gave a freshness and a reality to his sermons which rivetted the attention of his hearers. Disdaining the aid of manuscript and the trammels of clerical phraseology, he threw himself heart and soul into his subject, and proclaimed the blessed gospel which he loved with a noble eloquence and fearlessness of speech that reminded one of the prophetic vehemence of Knox before Queen Mary and her assembled lords. It is seldom that a voice so bold, so genuine, and manly is heard from the well-bred but somewhat timorous pulpit of modern days. The same sincerity of character, with its indignant scorn of hypocrisy in word or deed, displayed itself in private life, and being united to a generous disposition, won for him the lasting affection and esteem of his attached people and co-presbyters. It was a privilege to have known a friend so sterling and true as Dr Monilaws, and a heart so warm and kind.

Wherever a service could be done, he was ready to go; and many in every rank of society will recall with gratitude now the words of counsel, dictated by wisdom and love, which cheered and solaced their path in times of perplexity and sorrow. Nor can we forget in the hour of bereavement and sorrow the happy spirit which overflowed when the cares of business were laid aside, and which, blending with his unaffected piety of character, threw a delightful charm over his companionship, and exhibited the beauty of religion in its most pleasing and winning aspect.

In the autumn of 1869 Dr Monilaws became much enfeebled by rapidly increasing infirmity, and his congregation, with a kind consideration for their pastor which is all too rare, agreed to provide him with an assistant, who accordingly entered on his duties in January 1870. Unfortunately, the kindness came too late, for both brain and body were over-wrought. Two services, beside extra work, on the Lord's Day, after sixty years of age, and a life of unsparing energy, told prematurely on a strong and admirable constitution. The bow had been stretched to the utmost limit, and it snapped asunder at last. The eager and indomitable spirit was compelled to yield. To the great grief of many who had hoped for long and happy days, Dr Monilaws suddenly expired, after a short and sharp struggle, on the evening of the 27th January 1870.

The event is not an uncommon one in the Church of Scotland, and points a moral far beyond the confines of this vicinity. Our best men fall the victims of over-work, with seldom an interval of repose afforded in life's decline. From early

manhood they are expected to engage for most part of the week in outdoor duties of the most miscellaneous description; and then, with bodily powers exhausted, and the fine edge of the mind blunted with fatigue, to appear on Sunday morning with two discourses elaborately prepared, not to speak of various devotional services equally unexceptionable. The demand is simply intolerable, because beyond the limits of human endurance, and it is also a short-sighted policy, for it deprives us prematurely of those who, in virtue of their wisdom and experience, are fitted to be the invaluable heads and counsellors of the community for many years to come. The responsibility for such abuses rests with the laity of Scotland, and it is vain to look for any remedy until they learn to take a deeper and more enlightened interest in the affairs of the Church and the progress of religion.

The funeral of Dr Monilaws took place on Tuesday, the 1st February. The shops were closed in Peebles on the occasion as a mark of respect to the memory of one who was so universally esteemed by the community at large, and was now universally regretted. A solemn religious service was conducted by the Rev. Alex. Williamson, of Innerleithen, in the Parish Church, before a large congregation of mourners, and the company, proceeding afterwards to the manse, accompanied the remains of the deceased clergyman to the final resting-place in the ancient churchyard of the burgh.

SOME FURTHER NOTES.

Dr Monilaws was the son of Captain Monilaws, R.N., who married the only daughter (Elizabeth) of Admiral Barrington (Lord Barrington). When Dr Monilaws was about eight years old, his parents being dead, he was brought to Scotland by his uncle, Alexander Monilaws, minister of Kirkpatrick-Fleming, and brought up by him. Dr Monilaws attended the Grammar School at Kirkpatrick. He became a student at the Edinburgh College. He shared his lodgings with the late Dr Chalmers, of the Free Church. Dr Chalmers often spent a holiday at the manse of Peebles. Both of them were great and keen fishers, they had much in common between them, and both being witty conversationalists, it was a privilege to be in their society at these times. When a boy, Dr Monilaws saw in Dumfriesshire the last woman scored for being a witch. Dr Monilaws was a mischievous boy, very fond of fun, and he was often called "The de'il of the manse," but all loved him down there. Dr Monilaws was for a considerable time tutor to the sons of John Campbell, Esq. of Cambusnethan, Cardross. He travelled abroad with them, chiefly in France. He spoke the language of that country with ease. Dr Monilaws was ordained in 1836. He was assistant at Alloa. When he left there he was presented with a very large oak chest, containing solid silver, which he always preferred to use instead of his father's, Captain Monilaws, or his mother's, Elizabeth Barrington. He said he thought he had *earned* the Alloa silver. Dr Monilaws married Jane Macgeorge, eldest daughter of Andrew Macgeorge, of Sandyford House, Glasgow, and of Hillside, Helensburgh, Dumbartonshire. Mr Macgeorge was a lawyer in Glasgow, and was born in Kirkcudbrightshire. Dr Monilaws' wife was a veritable help to him during all his life.

THE MINISTRY OF THE REV. GEORGE H. MONILAWS. 113

They had a large family, of whom few are now living. He has a grandson in the Army, an officer in the Highland Light Infantry. Dr Monilaws was a fine scholar, knowing well his Greek, and his Hebrew Testament was often in his hands, especially in the evenings when the day's work was over. Dr Monilaws' style of delivery in the pulpit was epigrammatic. In private life he was quiet and retiring, but ever ready to help with his sound and quick judgment all who came to him for advice. Dr Monilaws' full baptismal name was George Hope Barrington, and that was written in Captain Monilaws' family Bible, which was in the keeping of Dr Monilaws' daughters for some time.

The Rev. Dr Monilaws may be said to have been the last of the older order of ministers of Peebles. He was the last minister whose whole incumbency was passed in the old-fashioned church upon the Castlehill. With him passed away the ancient order of vicars. The office embraced the duties of precentor and reader, and the emoluments of the post were paid out of the vicarage teinds. These teinds formed a legal burden on several properties in the town; unfortunately, with the demise of the last of the vicars their collection ceased, and this ancient and legal patrimony of the church lapsed, and was lost forever from mere disuetude. The office had sadly deteriorated from the days of the versatile Andrew Watson, who was vicar in the incumbency of Dr Theodore Hay. Watson acted as reader and precentor; conducted the daily service in the chapel; acted as procurator in the trials and burnings of the witches; was likewise parochial schoolmaster, surgeon, &c.

Tent preachings at communion seasons had also become things of the past. The reading of the line by the precentor, the sitting at singing and standing at prayer, were passing also, and communion tokens were giving place to cards.

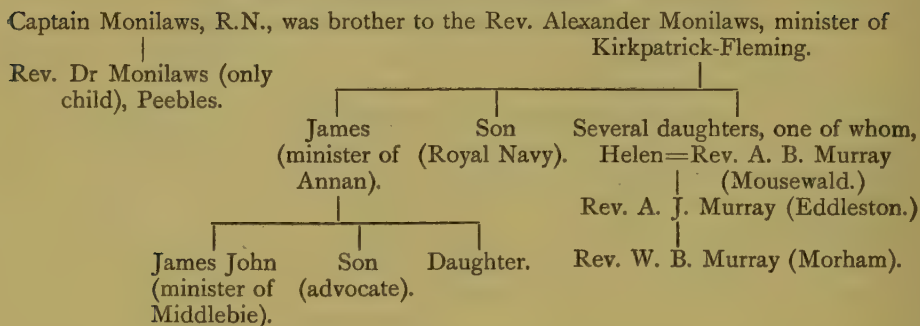
Dr Lee, minister of Greyfriars, Edinburgh, had sought from 1857 to restore the liturgy to its proper place in the worship of the Church. Instrumental music was introduced as an aid in the service of praise. Debates on both of these restorations, which many at the time stigmatised as innovations, occupied the General Assembly for many years. In the end, the restorations have triumphed, and have resulted in divine service being conducted more in the beauty of holiness than had been the case for two centuries. Lastly, the Scottish Hymnal received sanction for use in churches in 1870. This was a great development of the idea which had led to the origin of paraphrases a century previous.

THE REV. DR MONILAWS' FAMILY.

Regarding the family of the Rev. Dr Monilaws: His wife died at Innerleithen, on the 3rd June 1878. Children—Alexander, born 22nd February 1838; Andrew Macgeorge, 21st August 1840; George Hope, 26th December 1842, died 15th October 1852; Elizabeth Jackson, married Mr Gracie; Jane Macgeorge, died 3rd November 1852; Margaret Macgeorge, married Hugh Baird; Robert Macgeorge, 8th March 1851, died 26th September 1851; John Little, 10th August 1852; William Macgeorge, 4th June 1857.

THE PARISH CHURCH OF PEEBLES.

THE REV. DR MONILAWS' FATHER AND UNCLE.



1870, February 9—Mr Murray (Eddleston) was elected Presbytery clerk in room of the late Dr Monilaws, and the oath *de fidei* was administered to him. Minute of meeting at the Church of Peebles on the 1st day of February 1870:—On which day the brethren met, after the funeral of the late George Hope Monilaws, D.D., who departed this life on the 27th ult. Mr Murray (Eddleston) was appointed to preach in Peebles Church on Sabbath next, and after divine service to declare the church vacant from the 27th ult. And they instruct the clerk to enter the death in the separate register. Mr Murray was appointed to receive and take over the records and documents belonging to the Presbytery. The moderator was instructed to intimate the vacancy to the patron. Messrs Murray (Eddleston) and Williamson (Innerleithen) were appointed to draw out a suitable minute in reference to the late Dr Monilaws. Supplies for Peebles:—Mr Wallace (Traquair), on the 13th February; Mr Dick (Tweedsmuir), on the 20th February. Mr Campbell (Lyne) was appointed moderator of the kirk-session of Peebles. (The Rev. Mr Murray (Eddleston) was half-cousin to the late Rev. Dr Monilaws.)

1870, February 25—Supplies for Peebles:—Mr Campbell (Lyne), on the 27th February; Mr Macvicar (Manor), on the 6th March; Mr Henderson (Kirkurd), on the 13th; Mr Meiklem (Drumelzier), on the 20th. Mr Williamson (Innerleithen) gave in the following minute anent the late Dr Monilaws:—"It has been once more the painful duty of the Presbytery to record the death of one of their brethren, and they cannot allow the melancholy fact of the decease of the Rev. Dr Monilaws to be placed in their minutes without adding the expression of their deep regret at the loss which they have sustained, and of the respect and affection in which they held him. For nearly twenty-three years Dr Monilaws was minister of the parish of Peebles, and for seventeen years up to the time of his death he discharged with ability the duty of clerk to the Presbytery. Since he became connected with this court, almost all the members have been changed. (Indeed during the last ten or twelve years ten out of the twelve parishes have become vacant, and although two of these vacancies have been occasioned otherwise, the greater number have been caused by death.) While sorrowing as he did most sincerely over the frequently-recurring vacancies, and taking each new visitation of Providence as a lesson to himself of the shortness and

uncertainty of life, Dr Monilaws was ever ready to give a hearty welcome to each new member as he was admitted to his charge. The members of Presbytery can never forget the genuine interest he took in themselves individually; and in every matter relating to their parochial work his kindly advice and sagacious counsel was tendered to them in the unselfish spirit of true friendship. It was always his desire that they should act on that apostolic admonition which he sought to obey, 'as much as lieth in you, live peaceably with all men.' And in recalling the prominent features of his character, they are struck with his profound humility, his unostentatious and genial spirit, and his forbearing disposition, while they note the entire absence of any feelings of envy, bitterness, and jealousy. As a scholar, Dr Monilaws possessed extensive and accurate learning. As a theologian, he had not only studied the works of the eminent divines of the past, but he kept abreast of the publications of the present time. He had been, and continued until late years, a laborious student. If he sought for the old paths and the good way that he might walk therein, it was because he had proved all things, and was fully persuaded in his own mind. He unflinchingly maintained those views of the atonement of Christ and the other great doctrines of the Word of God which he believed to be in accordance with the scriptures and the Confession of Faith. He loved the Church of Scotland, and was earnestly desirous that she should maintain purity of doctrine and simplicity of worship. He looked with alarm on many of the signs of the times, and frequently besought his co-presbyters, whom he regarded as his sons, to declare faithfully the whole counsel of God, to preach Christ crucified as the only foundation of hope or peace, and to contend earnestly for the faith once delivered to the saints. It is not for the Presbytery to enter into an elaborate estimate of Dr Monilaws as a preacher, but they would briefly record their high estimation of the evangelical character of his discourses, the clearness of his interpretations of scripture, the quaintness and force of his diction, and the fire of his oratory. As they recall the memory of their friend whose loss has caused to them a blank which will not be easily filled up, his brethren who remain desire to obey the voice which seems to come in tones of solemn admonition from his tomb, 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.' Accepted by the Presbytery, and a copy to be sent to Mrs Monilaws.

CONTEMPORARY MINISTERS.

1813-1854—*Broughton*—Hamilton Paul was born on the banks of the Girvan, 10th April 1773, and was educated at the Parish School, Dailly. Studied at the University, Glasgow, and was a college friend of the Poet Campbell. Licensed 16th July 1800. Tutor in five families; assistant in six parishes; partner as a printer in Ayr. Three years editor of *Ayr Advertiser*. While at Ayr he was "a member of every literary circle, connected with every club, chaplain to every society, speaker at every meeting, the poet of every curious occurrence, and the welcome guest at every table." He was ordained the 30th December 1813. Died 28th February 1854, aged 81, in the forty-first year of his ministry. "His pulpit ministrations were not of that kind

calculated to attract the million. His manner, however, was calm and unimpassioned; his composition chaste and elegant, often abounding with touches of great beauty. His sermons exhibited extensive learning and singular originality of thought; but his eccentric genius led him to express opinions and support them by illustrations which, though abstractly correct, verged upon the ludicrous, and weakened the general effect of his discourse. From the acceptability of his private services, and the warmth and kindliness of his genial disposition, he retained throughout his incumbency the respect and affection of his parishioners. In private society he was universally beloved. In company, he was alike kind, affable, and unostentatious. As a companion, he was most engaging, and the best story-teller of his day. His power of humour was unbounded—he had a joke for every occasion, and a *bon mot* for every adventure. Had he chosen to be satiric, none had more eminent power, but he rather delighted in blending the complimentary with the pungent, and lessened the keenness of censure by the good humour of its utterance. His anecdotes are familiar over a wide district, and many of his sayings have become proverbial. Few in his position enjoyed a more extensive acquaintance. Hospitable, kind, and charitable to a fault, he was friend alike of the rich and the poor; while the ease of his manner, the variety and extent of his information, the readiness and power of his wit, attracted men of taste and learning from different quarters. Publications—*First and Second Epistles to the Female Students of Natural Philosophy in Anderson's Institution*—Glasgow, 1800; *Friendship Exemplified: a Sermon*—Ayr, 1803; *Account of the Parish (New Statistical Account, iii.)*; *Vaccination; or, Beauty Preserved: a Poem*—Ayr, 1805; *Poems and Songs of Burns, with Life and an Ode*—Ayr, 1819; *A Foretaste of Pleasant Things*—Ayr, 1820; *Lines to Ministry of Rev. Dr Dalrymple; Helen Gray* (song); *Bonnie Lass of Barr* (song).

Broughton Church was dedicated to St Maurice. It had twenty ministers up to Rev. Hamilton Paul. Glenholm, which was dedicated to St Cuthbert, was united to Broughton on the 28th May 1794, and suppressed on the 13th July 1802. It had ten ministers to 1794. The last minister died in 1805. Kilbucho was dedicated to St Begha. It was united to Broughton on the 28th May 1794. It had nine ministers to 1785. The last minister, William Porteous, succeeded to the United Parishes of Kilbucho, Broughton, and Glenholm in 1810.

1820–1856—*Eddleston*—Patrick Robertson. Licensed by Presbytery, 5th June 1816; presented by Alexander, Lord Elibank, with concurrence of Hon. Alexander Murray, younger of Elibank, 23rd and 24th November 1818; ordained assistant and successor, 13th April 1820. Church rebuilt, 1829. Had D.D. from University of St Andrews, 13th March 1852. Died 14th April 1856, aged 63, in the thirty-seventh year of his ministry. Married, 24th February 1829, Janet Scott Bogle. She died, 11th April 1866, aged 74, and had Patrick Alexander, Lieutenant, H.E.I.C.S., and others. Wrote *Account of the Parish (New Statistical Account, iii.)*

1820–1861—*Traquair*—James Campbell, native of Carsphairn. University of Edinburgh. Licensed by Presbytery of Kirkcudbright, 7th May 1817. Tutor in family of R. A. Campbell of Kailzie. Presented by Prince Regent, 7th January; and ordained 21st September 1820. Died 29th April 1861, aged 72, in the forty-first year of his

ministry. Married, 26th October 1820, Mary, daughter of Matthew Comb, Leith. She died 4th September 1860, and had George, minister of Eastwood, and others. Publications—*Review of the Kingdom of Heaven: a Sermon*—1830. Account of the Parish (*New Statistical Account*, iii.)

1833-1859—*Innerleithen*—Patrick Booth, A.M. Graduated at University and Marischal College, Aberdeen. Licensed by Presbytery of Aberdeen, 6th December 1832; presented by Livingstone Booth, merchant, Aberdeen; ordained assistant and successor, 4th July 1833. Died 22nd May 1859, aged 49, in the twenty-sixth year of his ministry. Married, 12th July 1842, Robina Williamson, and had issue. Publications—*Sermons*—Edinburgh, 1848; *Essay on the Existence and Attributes of God*—Edinburgh, 1855; Account of the Parish (jointly), (*New Statistical Account*, iii.)

1834-1869—*Newlands*—James Charteris. Presented by Francis, Earl of Wemyss and March, September; ordained assistant and successor, 14th November 1834. Died in 1869.

1837-1850—*Stobo*—Alexander Edgar. Licensed by Presbytery of Lauder, 7th February 1826; presented by Sir James Montgomery of Stobo, September; ordained assistant and successor, 17th November 1847. Died 21st May 1850, aged 56, in the thirteenth year of his ministry. Married, 16th July 1840, Christina Kinglake, who married again, 20th March 1862.

1843-1865—*Drumelzier*—John Taylor. Ordained at Lachine, in the Presbytery of Quebec, on the 16th October 1834; presented to Drumelzier by the Presbytery of Peebles, 25th November 1843; inducted, 22nd December 1843. Died 28th June 1865.

1843-1865—*Kirkurd*—Thomas Gray, A.M. Ordained at Aberdeen on 6th October 1835. Presbyterian minister at Wooler, in Northumberland. Presented to Kirkurd by Sir Thomas Gibson Carmichael on 2nd September 1843; admitted, 28th September. Resigned, 16th June 1865.

1843-1861—*Manor*—John Little. Licensed by the Presbytery of Edinburgh; presented to Manor by the Earl of Wemyss, 23rd September; and ordained, 19th October 1843. Died 20th June 1861.

1843-1860—*Tweedsmuir*—Archibald 'Tod. Born at Eshiels, Peebles. Presentation to Tweedsmuir by St Mary's College, St Andrews, 7th July 1843; ordained, 14th September. Died 28th March 1860, aged 85.

1846-1852—*Lyne*—Thomas Mackenzie, A.M. Licensed by the Presbytery of Lochmaben; presented to Lyne by Earl of Wemyss, 2nd September, and ordained, 21st October 1846. Died on 5th February 1852. Mr Mackenzie was author of a *Treatise on Philology, The Seven Popish Sacraments*, and other works.

1850-1867—*Stobo*—James L. Blake, M.A. Presented in 1850 by Sir G. Graham Montgomery. Translated in 1867 to Langton. Died 14th May 1892, aged 72, in the forty-second year of his ministry.

1852-1861—*Lyne*—William Walkinshaw. Had been minister of Milton *quoad sacra* Church in the Barony parish, Glasgow. Presented to Lyne by the Earl of Wemyss and March, 20th March 1852; inducted 3rd August. Died on 6th August 1860.

1854-1907—*Broughton*—Alexander T. Cosens.

1854-1888—*Skirling*—Matthew Armstrong. Ordained 9th June 1854. Died 13th January 1888.

1856-1897—*Eddleston*—Alexander J. Murray. Presented by Lord Elibank, 8th October 1856; and ordained on the 27th November. Died 26th July 1897.

1859-1875—*Innerleithen*—Alexander Williamson. Translated to West St Giles, Edinburgh 1875. Degree of D.D. conferred by Edinburgh University, 1896. Died 28th April 1911. Author of *Glimpses of Peebles*.

1859-1908—*Traquair*—Jardine Wallace, B.A., son of the Rev. Robert Wallace, D.D., minister of St Michael's, Dumfries. Licensed by the Presbytery of Dumfries. Presented by Queen Victoria as assistant and successor to Rev. James Campbell on 16th February 1859; and ordained on 28th April; retired on 19th November 1908. Died 27th November 1910, aged 77, in the fifty-first year of his ministry. Publications—*Biography of Thomas Aird*; *Christendom: Its Unity in Diversity*.

1860-1901—*Tweedsmuir*—John Dick, M.A. Presented on 15th August 1860; admitted 27th September. Died 30th May 1901, aged 81.

1861-1901—*Lyne*—Colin A. Campbell. Presented by the Earl of Wemyss, January 1861; ordained on 28th March. Died on 12th July 1901.

1861-1901—*Manor*—Peter Macvicar. Educated at University of Glasgow; licensed by the Presbytery of Auchterarder. For three years minister at Martintown, Montreal; presented to Manor by the Earl of Wemyss and March on 18th September, and admitted on 31st October 1861. Died 15th May 1901, aged 79.

1865-1870—*Kirkurd*—Robert Henderson. Presented by Sir William Carmichael, 20th September, and ordained on 10th November 1865. Translated to Old Kilpatrick, 1870.

1866-1873—*Drumelzier*—Robert Meiklem, B.D. Presented, 21st February, and ordained, 3rd May 1866. Died 28th December 1873.

1868-1871—*Stobo*—John Robert Robertson, brother of the Lord President of the Court of Session. Ordained 16th January 1868. Died 26th March 1871, in the 30th year of his age.

ASSOCIATE BURGHIER CHURCH (UNITED PRESBYTERIAN).

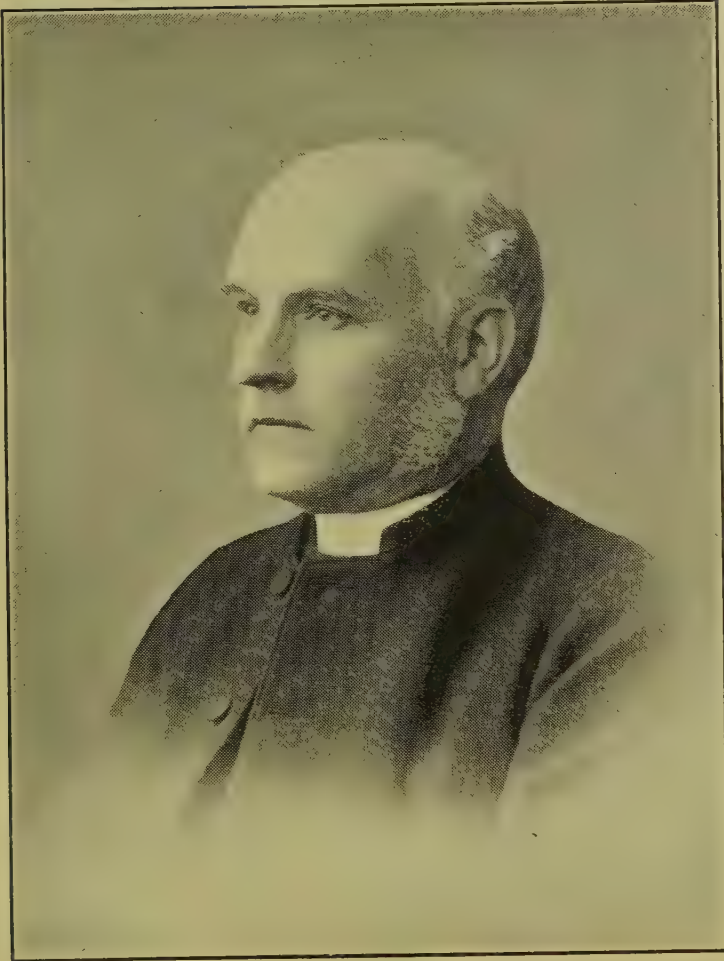
1854-1867—Fourth minister of the East United Presbyterian Church (Associate Burghier), ROBERT ANGUS, A.M., from St Nicholas Lane, Aberdeen, of which his father was minister. Demitted his charge on account of ill-health, 3rd September 1867. Died 26th November 1868. Mr Angus published a memoir of his father and a volume of his sermons.

1868-1908—Fifth minister, ROBERT BURGESS, from Eglinton Street, Glasgow, of which his father was minister. Ordained, 25th August 1868. Retired, 1908. Died 2nd May 1912.

GRANTS TO DISSENTERS.

"The grants made to Irish Presbyterians under the name of the *Regium Donum*, paid annually from the days of Charles II., were discontinued in 1869,

UNITED PRESBYTERIAN MINISTER,
LECKIE MEMORIAL CHURCH.



Rev. ROBERT BURGESS.
1868-1908.

being commuted for a lump sum taken from the revenues of the disestablished Church of Ireland, and amounting to £700,000. Similar grants were made for nearly 130 years to Dissenters in England. This grant was instituted in 1722, at the instance of Mr Burgess, Secretary to the Princess of Wales. It was distributed to nine Dissenting ministers, chosen from the three leading sects of the day, Presbyterians, Independents, and Baptists. It was discontinued in 1851. Down to 1775 there is no intimation as to for what objects the grant was given. In 1804 the grant was transferred from the Civil List to the Parliamentary votes, and from that time appears in the Appropriation Acts. From 1722 to 1775 it amounted to £88,400; from 1775 to 1804 it amounted to £49,300; and from 1804 to 1834 to £49,229; and from 1834 to 1845 to £20,418; and if we make allowance for the five years it was continued after 1845 it would total to £286,660. The treasurer of the fund stated to a Parliamentary Committee in 1848 that in the three previous years the grants had been distributed as follows:—Presbyterians, 166; Independents, 443; Baptists, 461. It was also stated by Mr Kershaw that the Welsh were credited with having received the bulk of the money. The reception of the grant was justified by Calamy, Evans, Reed, and Pye Smith. For above *cf.* "National Church" for 1884, pp. 83, 109, and Pamphlet 59 of the Church Defence Institution. I do not personally think it is fair to say that tithe is a State recognition, but this must depend on just what meaning is attached to the words by the writer. Private individuals voluntarily charged their land with it, and then the State recognised its legality and provided means of enforcing payment, just as it enforces payment of money due to Dissenters on their endowments, when they have any. It does not derive from the State."

C. F. C. K.

CHANGES IN PEEBLES SINCE 1857.

I have seen many changes in the town since the year 1857. That was before the railway was extended to Innerleithen. On coming to Peebles you were landed at the Old Station. If you wanted to go to the High Street you went over the railway bridge and up the Northgate. If you wanted to go to the Old Town, there was a footpath went up by the side of the wood coming out on to the Old Church Road at the little cottage at the Hays' burying ground. For there was no Damdale in those days, no March Street, not a house but the cottage referred to. Leaving the station by the bridge to the Edinburgh Road, the road is through a mason's yard—there was no Sand Bridge then. On the right, where Mr Elliot's and Mr Fergusson's houses now stand, was a nursery. The first house on the right was at the top of Hamilton's Vennel, and on the left the first houses were on the south side of the new Station Road. There was no Dean Park at that time, no station, and not a house there. Coming up the Northgate, there is little change, except that some projecting stairs have been taken away. Coming to the Eastgate, there was no Venlaw Road then. That road is a substitute for the old Lovers' Lane, leading from the Innerleithen Road to Venlaw between a little cottage (which stood behind the Green Tree Hotel on the site now occupied by the Peebles Motor House) and ex-Bailie Spalding's house. There was not a house between Minden and

Kerfield. The Hydropathic was not then built. Sheriff Burnett's house (Venlaw Bank) was newly built. In the High Street there was only one house and shop that could be called modern, namely, those now occupied by Messrs John Mill & Co. Standing at the south end of Tweed Bridge, and looking down Kingsmeadows Road, there were no houses to be seen but the old cottages; looking towards Bonnington Road, there were the old cottages in Haystoun Place on the left, and two villas besides at the top of Springhill—Mr Romanes's and Mr Bertram's. All the rest of the ground was a bare rough bank. Looking towards Frankscroft, not a house was there—only a solitary tree to be seen here and there. There were no Caledonian Cottages, no Edderston Road cottages, not a house to be seen but the Parks farm, standing solitary and alone. There was no Caledonian Station. The site of that station was a public green, known as the Duke's Haugh, where the games were held. The races were run from opposite Hay Lodge down to where Priorsford Bridge is now. Coming to the foot of the Old Town, what is now called Bridgehouse Terrace was the old Virgin Inn. Three or four old houses stood with their front to Eddleston Water, the road being filled up three or four feet. There is no great difference on Biggiesknowe. North from Biggiesknowe there were no houses with the exception of those two blocks on the north side of Elcho Street, which were being built, but there was no road to them except through the field from the Old Church Road. There was nothing but green fields before and behind these two blocks of houses. The old waulk mill stood where Damdale Mill now stands, with no house near it. There was no Elcho Street, no Elcho Street Brae, no Cross Street, no Montgomery Place, no Murray Place, no March Street, no George Street, no Wemyss Place, no Kirkland Street. There was a house known as Blinkbonny at the foot of the Old Town, where the West U.F. Church now stands. There are no great alterations on the Old Town, except at the very top, where some very dilapidated property was acquired by my father and rebuilt, and he also built on the park at Minnie Bank. At the Lidgate, or Young Street, there was one house on the left, where Dr Gunn's house is built, with no other beyond. On the right side there were three or four houses. All beyond that was green fields. The Poorhouse was in course of erection, away out in the country!

We had one public hall, what is now the old Town Hall, where all concerts and meetings were held. Fancy the pride of Peebles folks when they got the Chambers Hall, two years after!

Of the churches, the present Parish Church stands on the site of the old building. The West U.P. Church was what is now Tweedside Laundry; the old Free Church is now the Good Templars' Hall, and the Leckie Memorial congregation met in the Gytes Meeting-House, which is now the Tweed Green Garage. The present Episcopal Church was built some years previously. There was no Roman Catholic Chapel, but I think the members of that body met in a room down Mr M'Knaught's close.

Tweed Bridge has been widened to double the width it was, and made up at both ends, and this has been a great improvement. Cuddy Bridge was taken

down and rebuilt in the year 1857. I think the keystone was put in on the same day that the Chambers Institution foundation stone was laid. It was one of the old-fashioned bridges, commonly called "soo backit," with a high arch. It was flattened very considerably, and widened, and filled up very much at the north end. The bridge at the old North British Station has been widened to about double its previous width. There was no bridge at the foot of the Briggate then with the exception of a foot bridge about 3 ft. 6 in. wide, with a very rough hand rail. The horses had to ford the water. The building of the present bridge made a very great improvement in that part of the town.

The whole drainage of the town, with the exception of that of the south side of the High Street, drained into Eddleston Water—mostly all by built drains and into the open stream. We had occasion to pray for a flood in those days! Now that is all done away with, and we have one of the most perfectly drained towns in Scotland. We have advantages which few towns possess, all the town being built on ridges, and our future town, the Kirklands, will have all these advantages, which are so much prized.

JOHN RAMSAY.

COLLECTIONS FOR THE SCHEMES OF THE CHURCH.
1860.

	Endow- ment.	India.	Home.	Educa- tion.	Jews.	Colonial.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Stobo,	3 0 0	3 5 1	3 5 0	4 13 0	2 13 6	4 13 5	21 10 0
Linton,	1 0 0	3 0 0	4 0 0	5 18 6	3 2 6	3 17 0	23 18 0*
Manor,	7 18 0	3 3 0	2 17 1	5 7 6	1 19 0	1 11 6	22 16 6
Tweedsmuir,	2 5 0	2 16 0	3 0 0	2 13 8	4 11 2	3 7 7	18 13 5
Lyne,	0 16 3	0 5 8	1 3 6	0 14 6	1 1 6	...	14 1 5
Traquair,	4 2 0	4 16 6	5 9 6	4 16 6	3 7 0	4 2 0	26 13 6†
Drumelzier,	0 16 0	1 1 6	1 10 6	1 8 0	...	2 0 0	6 16 0
Innerleithen,	4 0 0	4 2 3	4 12 6	4 17 6	4 8 6	5 2 0	34 13 9‡
Kirkurd,	0 8 4	0 8 4	0 8 4	0 8 4	0 8 4	0 8 4	2 10 0
Newlands,	2 10 0	2 10 0	3 12 0	3 13 0	2 8 0	1 10 0	16 3 0
Peebles,	0 1 9	3 5 0	1 15 0	5 8 0	2 15 0	3 15 0	18 7 0
Eddleston,	3 4 0	2 1 10	1 15 7	1 10 4	1 10 6	1 12 9	11 15 0§
Total, £217 17 7							

* Includes Chapel Debt, £1.

† Includes Chapel Debt, £4 2s 6d.

‡ Includes Chapel Debt, £2 9s, and Foreign Churches, £5 2s. § Includes Chapel Debt, £1.

BENEVOLENT AND EDUCATIONAL PURPOSES.

Linton—For schools in the parish, £28.
Traquair—Sabbath School, £3 16s 6d; India Foreign Mission, £6 10s; Gentlemen's Fund, £4 12s; Thankoffering, India, £3.
Innerleithen—Endowment Scheme, £25; Poor, £8 15s; Sabbath School, £1 18s 6d.
Manor—Bible Society, £1 10s 6d; Sabbath School Library, £1 1s.
Stobo—Education Endowment Provincial Scheme, and Ladies' Association Thankoffering, India, £85.
Peebles—Provincial Endowment Scheme, £60; Poor, £20; Sabbath School, £2.
Eddleston—Royal Infirmary, £8; Tract Society, £7; Coals for poor, £5; Gentlemen's Fund, £4 14s 6d.
Total, £265 18s 0d; both totals, £493 15s 7d.

THE PARISH CHURCH OF PEEBLES.

COLLECTIONS FOR THE SCHEMES OF THE CHURCH.

1861.

	Endow- ment.	India.	Home.	Educa- tion.	Jews.	Colonial.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Linton,	3 17 0	3 0 0	5 13 6	4 5 6	3 10 0	3 0 0	23 6 0
Innerleithen,	5 9 0	4 11 0	4 1 2	7 10 0	4 15 0	4 3 10	30 10 0
Manor,	3 10 6	2 19 6	2 14 0	5 8 0	2 9 0	1 13 6	18 14 6
Eddleston,	3 18 0	2 9 11	2 17 9	3 2 2	1 19 8	2 3 0	16 10 6
Tweedsmuir,	0 16 2	0 15 10	1 5 0	1 5 0	0 9 0	0 10 0	5 1 1
Newlands,	2 15 0	2 15 6	4 0 0	4 0 6	2 10 0	2 0 0	18 1 0
Peebles,	5 10 0	4 10 0	2 0 0	8 7 6	4 10 0	1 14 0	27 11 8*
Traquair,	18 4 6	4 3 0	4 3 0	4 3 0	4 3 0	4 3 0	38 19 6
Stobo,	8 12 9	4 2 0	2 13 1	3 4 2	2 7 2	3 7 1	24 6 3
Kirkurd,	0 7 0	0 7 0	0 7 0	0 7 0	0 7 0	0 7 0	1 2 0
Drumelzier,	1 0 6	0 16 6	0 17 0	1 0 0	1 3 0	1 5 0	6 3 0
Kirkurd for Royal Bounty,							0 9 0
Total,							£211 14 0
Benevolent, Educational, &c.,							141 7 1
Grand Total,							£353 1 7

* Includes Chapel Debt, £1.

1863.

[illegible]

1870, *February 25*—Certificates from the Presbytery of Dalkeith in favour of J. B. Lorraine; and from that of Kinross in favour of James Macintyre, preachers of the gospel, were laid on the table, and they having both delivered discourses, were admitted probationers within the bounds.

MR LORRAINE PRESENTED TO PEEBLES.

1870, *March 24*—A presentation from the Earl of Wemyss and March in favour of Mr John Bell Lorraine to the church and parish of Peebles, along with other documents, was laid on the table. The Presbytery sustained the same, and appointed Mr Lorraine to preach in the Church of Peebles on Sabbath the 3rd and Sabbath the 10th April, and on Monday the 11th April; also a committee to be present on the Monday, and receive from Mr Lorraine the MSS. of all the sermons delivered—Messrs Murray (Eddleston), Campbell (Lyne), and Macvicar (Manor). The Presbytery resolved to meet in the Church of Peebles to receive objections, if any, to Mr Lorraine, and to moderate in a call. Mr Henderson (Kirkurd) to preach then. Mr Robertson (Stobo) to preach in Peebles Church next Sabbath, and intimate these appointments and resolutions. Messrs Campbell (Lyne) and Macvicar (Manor) had been present on the Monday preaching, and received the MS. sermons.

1870, *April 6*—The edict appointing the presentee to preach in Peebles Church was returned duly executed. Mr Robertson (Stobo) had supplied the vacancy at Peebles on the 27th ult. Supplies for Peebles:—Mr Gunn (Linton) on the 17th; Mr Campbell (Lyne) on the 21st, being the Fast-day; Mr Murray (Eddleston) on the 24th.

CALL TO MR LORRAINE.

1870, *April 22*—The Moderator ascended the pulpit, and preached from Luke xvii., 20th verse, last clause, and afterwards intimated that the Presbytery were now about to moderate in a call to Mr Lorraine. A form of call was produced and numerously signed by those qualified to do so, and it was left with Mr Stirling, registrar, for other signatures. Objections were next called for, but none were received, whereupon the Presbytery resolved to meet again there on the 29th to sustain the call, and to proceed. Attested commissions to members of Assembly; also that from the burgh of Peebles to Mr John M. Baillie, accountant, Edinburgh.

1870, *April 29*—The call to the presentee of Peebles, Mr Lorraine, was laid before the meeting, and was found to have been signed by 183 qualified persons. Intimation was then made that the Presbytery were ready to receive objections to Mr Lorraine, but none were offered. The call was then sustained, and the Presbytery resolved to proceed with the ordination of Mr Lorraine. The Presbytery then appointed Mr Lorraine to appear before them on the 11th May, at noon, in order to undergo his questionnaire trials, and they also prescribed to him the following subjects of discourse:—Exegesis, *An Jesus Christus solus intercessor sit apud Deum*; homily, Proverbs iv., 23; Greek critical discourse, I. Corinthians viii., 6–13; lecture, Luke xv., 3–7; popular sermon, Romans iii., 31.

1870, *May 11*—Mr Lorraine, presentee to Peebles, delivered his discourses, and underwent examination in divinity, chronology, church history, Hebrew, and Greek, and was sustained in them all. His ordination was appointed to take place on Thursday, 2nd June, at noon—Mr Gunn (Linton) to preach and preside, and Mr Meiklem (Drumelzier) to preach in Peebles Church on Sunday first, and serve the edict. Next meeting in the Church of Peebles on 2nd June. JOHN ROBERT ROBERTSON (Stobo), *Moderator*; ALEX. J. MURRAY (Eddleston), *Clerk*.

ORDINATION OF REV. JOHN BELL LORRAINE, B.D.

1870, *June 2*—The Presbytery met within the church. Mr Lorraine's edict was returned duly served; and objections being called for, none were offered. The moderator then preached from Psalm xcvi., 1, first clause. And after sermon he put to Mr Lorraine the questions appointed for these occasions, which were answered satisfactorily. Mr Lorraine was then, by solemn prayer and imposition of hands, set apart to the office of the holy ministry. The brethren, who were joined by the Rev. Mr Lorraine, Caerlaverock, and Gordon, of Ruthwell, gave him the right hand of fellowship. The moderator then addressed suitable exhortations to minister and people. Mr Lorraine subscribed the formula, and his name was added to the roll. The MSS. of Mr Lorraine's sermons were delivered to him.

CHAMBERS INSTITUTION
LIBRARY,
PEEBLES.

1870-1893. Ministry of the Rev. John B. Lorraine, B.D.

In all Twenty-three years. Fifteenth minister.

JOHN BELL LORRAINE's father was minister of Caerlaverock. He was born in the manse of Tinwald. He was educated at Hutton Hall Academy; studied at St Andrews University, where he took the degree of M.A.; also at Edinburgh University, where he took the degree of B.D.

1867—Licensed by the Presbytery of Dumfries. Became assistant to the Rev. Dr Wright, Dalkeith.

1870, *January*—Appointed assistant to the Rev. Dr Monilaws, who died on the 27th of the month.

1870, *March 24*—Presented to Peebles by the Earl of Wemyss and March; *April 22*—Called to Peebles; *June 2*—Ordained.

1870, *October 16*—The name of the Rev. John Bell Lorraine occurs as presiding at the kirk-session meeting; he signs the scroll minute also.

1893, *May 14*—Decease of Mr Lorraine.

1873, *January 20*—The kirk-session write to the Earl of Wemyss asking him to appoint Sir Robert Hay as vicar of Peebles in place of Sir Adam Hay deceased. Communion cards introduced in place of tokens.

1873, *April 23*—Attested commission to the Assembly from the burgh of Peebles in favour of John Menzies Baillie, C.A.

1873—The session hand over the titles of Haly Rude School (under the disposition of Sir Adam Hay, 9th September 1858), to the School Board.

THE BEGINNING OF THE BELLS CASE.

1873, *May 3*—A special meeting of the Town Council was held within the Town Hall here on Monday evening. Bailie Green stated that a new rope was required for the Parish Church bell. The matter was remitted to the Working Committee. (From what small happenings great events do spring! The above innocent looking, matter-of-fact statement that a new rope was required for the church bell was really the beginning of the famous Peebles bells case, which convulsed the town to its centre over forty years ago.)

THE CHURCH BELL.

1873, *May 10*—"SIR,—In your last week's notice of the Town Council's proceedings, I observed that Bailie Green stated that a new rope was required for the church bell, and that the matter was remitted to the Working Committee. Can you or any of your readers inform me whether I am right in supposing, from this notice,



Rev. JOHN BELL LORRAINE, B.D.
1870-1893.

that the bell is the property of the town, and that it and its appendages are upheld and maintained from the funds of the burgh? If my supposition is correct, how comes it, I would like to know, that the bell is only rung when there is a service in the Parish Church, and never rung to suit the hours at which other congregations assemble for public worship? During the whole of the past winter, for example, there has been sermon in the Free Church on Sabbath evenings, unless when there was a service in one of the other Dissenting churches, and yet the worshippers were never summoned by the sound of the church bell. The Town Council does not represent any one particular denomination, but the community generally, as I understand, and yet here is a case in which the property of the town is used only for the benefit of a section of the public, while others are excluded from participating in that benefit. If the Town Council have the power (and it looks to me very like it, for, if I mistake not, the bell is invariably rung by the burgh officers), I would suggest that it be rung on Sabbath at eleven o'clock forenoon and at two o'clock afternoon, as at present, and also at six o'clock in the evening, the hour when an evening service in any of the other churches generally commences.—I am, &c., FAIR PLAY TO ALL. Peebles, 8th May 1873.”—From *Peeblesshire Advertiser*.

THE FAMOUS BELLS CASE.

1873, October 21—The Town Council having resolved at a meeting held by them on the 13th current, to the effect that in future the bells should be rung on Sunday at eleven in the forenoon, at a quarter before two, and at a quarter before six, communion Sundays excepted, and that such ringing should begin on Sunday, 19th October, and the minister and elders, through their agents, having remonstrated against the said resolution being acted on, excepting in so far as it might be in accordance with past practice and the rights of the church, and having referred the town clerk to the case of Macnaughton and others against the magistrates of Paisley, 7th February 1835, and the Town Council having disregarded the remonstrance, and caused one of the bells in the steeple to be rung on the evening of Sunday, the 19th, at a quarter to six, when there was to be no service in the Parish Church, the kirk-session resolved to vindicate their rights by preventing the Town Council, their officers, and others acting under them or with their authority, from ringing any of the bells in the steeple on Sundays, and on national and parochial fast-days excepting as hitherto, for convening parties to worship in the Established Church, accordingly the moderator and elders present resolved that an interdict to the effect above-mentioned should be applied for in the Court of Session at their instance, and at the instance of the absent elders if they concur in this minute by subscribing it, against the Town Council, their officers, and all others having their authority. No part of the expense to come out of kirk-session funds, but wholly by the elders as individuals to be borne.

The Peebles bells case occupied the courts from the 25th October 1873 until May 1875. The kirk-session of Peebles raised an action of suspension and interdict against the magistrates and Town Council regarding the use and abuse of the bells hanging in the steeple of the Parish Church on the Castlehill. The object of the action was to prohibit and interdict the provost and magistrates from causing these bells

to be rung on Sundays and fast-days except for the purpose of calling the public to worship in the Parish Church; or in the case of funerals or fires, except with the consent of the kirk-session. Likewise to prohibit the magistrates from ordering the bells to be rung for the purpose of summoning meetings of voluntary church associations (Dissenting churches) without consent of the kirk-session. Also to prohibit the magistrates from causing the bells to be rung at a quarter before six unless when public worship was to commence at that hour in the Parish Church; or at any other hour when public worship was not about to commence in the Parish Church, except with consent of the kirk-session. The First Division of the Court of Session (*1874, July 10*), pronounced judgment in favour of the kirk-session. Thereupon the magistrates carried the case to the House of Lords.

Two questions were raised by the action:—Whether the Council had the right to regulate the ringing on Sundays? and whether they were entitled to cause them to be rung on Sunday evenings for the use of Dissenting congregations when there was no service in the Parish Church? The kirk-session insisted that the bells should not be rung at 5.45 on Sunday evenings, when there was no service in the Parish Church, for the sole benefit of Dissenting congregations. During the course of the evidence many interesting antiquarian facts were elicited, some of which are now stated, culled from the printed questions and answers before the courts. The Council asserted that the steeple attached to the church had always been the property and under the charge of the town. Both parties believed it to be true that one of the ancient bells had been removed to the church when it was built. The kirk-session asserted that, in 1777, the minister reported to the heritors that the Cross Kirk was ruinous and requiring repair. That, on 15th August 1777, the Council were desirous for a new church, toward the cost of which they would contribute. At an adjourned meeting of the heritors the proposal of the Council was entertained. On 28th December 1778, an act of Council states that in their opinion a new church ought to be built; that the burgh should contract with the heritors in case the heritors should give £300 as their proportion of the cost; and that the heritors should possess one-third of the church and the burgh two-thirds; that repairs fall upon the burgh and heritors in the above proportions; that a steeple be carried up on the east end of the church; and that when finished with bells, &c., it is to be the sole property of the burgh for ever, the bells, however, to be employed for the parish as well as the town; and that the Council give as much of their ground as is necessary between the bowling green and the street. To all the above the heritors agreed. Also, that the burgh should receive the roofs and seats of the Cross Kirk, with a portion of the walls. The heritors were to erect their own and tenants' seats; the burgh was to uphold the fabric for the first twenty years; the burgh was to uphold the steeple wholly at their own expense, as well as all the windows. The wall to the east was erected by subscription in 1847, and there was a right of way by the south side of the church to the bowling green.

The main door of the church was in the centre of the east gable, and opened into a lobby formed within four pillars, two of which were parts of the east gable, and the other two were within the church. These pillars were carried up through the roof, and upon them the steeple was erected. As the church was originally built, two

stairs led from the lobby to the galleries, the one from the right or north side of the lobby, and the other from the left or south side of the lobby. The left stair led to Lord Wemyss' gallery, but about 1825 it was removed, and three new pews put in the space which had been partly occupied by it and partly by the baptismal room, being the property of the heritors. One of these pews was allotted to the minister, and the other two were accepted by the Council. And in consideration of receiving these pews, the Council erected a session-house outside of the church, of which the session ever since have had exclusive possession. The Council maintained that the session-house was the property of the town, and that the lower portion of it was let by them as a dwelling-house.

There were then three bells, one of which was almost unserviceable. It had been rung only on one occasion, and then by order of the session. The smaller of the other two bells was placed in the steeple about 1843. It was rung at stated hours on week days for the convenience of the inhabitants of the burgh. The remaining bell had been in the steeple since it was built, and had been rung on Sundays and fast-days from time immemorial at the times fixed for public worship in the Parish Church. It was wholly under control of the minister and kirk-session, and was rung only at such times as were appointed by them. The magistrates admitted all this, but added that one of the bells had been used at certain funerals by order of the magistrates.

The hours of divine service had been frequently changed by the minister and kirk-session. Sometimes there was service both forenoon and afternoon, and sometimes in the evening also. At other times there was but one service, and occasionally no service at all, and in that case the bell was not rung, in compliance with the kirk-session's instructions. The hours of all these diets had been repeatedly changed. But the church bell had always been rung by order of the kirk-session to announce the commencement of public worship, on the intimation being given to the officer or to the magistrates. This was all admitted by the magistrates.

Other denominations in Peebles in 1873 were:—The Secession (East U.P. Church), built about 1791; the Relief Church (West U.P. Church), built in 1828; the Episcopal Church, in 1837; the Free Church, in 1843; and the Roman Catholic Chapel, about 1850. The bell in the steeple had never been rung to announce the commencement of worship in them until the occasion now complained of. Only once, when a fire broke out in the town, were the bells rung by order of the Council, and never at all on Sundays by order of the Council.

On 13th October 1873 the Council passed a resolution that in future the bells in the steeple of the Parish Church should be rung on Sundays at eleven, and a quarter before two, and a quarter before six—communion Sundays excepted—and this to begin on Sunday, 19th October. The kirk-session wrote pointing out that this proposal was illegal, and if persisted in, they would crave interdict. However, the bell was rung at these hours on Sunday, 19th October.

The Town Council had sold a large number of the pews in that part of the area of the church allotted to them.

The following minute of Council was quoted anent the building of the church, dated 29th December 1778:—The Council unanimously were of opinion that a new

kirk should be built, and that the town should contract with the heritors for building thereof, in case that the heritors shall allow them £300 as their proportion for building and seating thereof, and that the heritors shall possess one-third of the kirk from top to bottom, and the other two-thirds shall be possessed by the town. In addition to the £300 the town are to have the benefit of the old kirk and seats, and to have power to take down the same to within six feet of the bottom to enable them to rear the new one. The town were to keep up the kirk for a specified term of years; and thereafter the repairs of the kirk were to fall proportionately on the town and heritors. The steeple and all its contents were to belong to the town forever. The Council were to grant the necessary ground.

On the 4th November 1873 Lord Shand refused the interim interdict which the kirk-session had prayed for. Proof was led; and on 25th March 1874 Lord Shand again refused the note of interdict and suspension, and found the kirk-session liable in expenses.

The kirk-session appealed to the First Division of the Court of Session, and on 10th July 1874 the Lords recalled the interlocutor, suspended the proceedings of the Council, and interdicted the magistrates from ringing the bells on Sundays and fast-days except for the purpose of summoning the public to worship in the Parish Church at the hours fixed by the minister and kirk-session, except on the occasion of funerals and fires. Complainers entitled to expenses, £372 11s 8d.

The case now went before the House of Lords. The magistrates of Peebles were the appellants; and the minister and kirk-session were the respondents. The case was heard in the first week of May 1875; and was decided in favour of the minister and kirk-session of Peebles. The interlocutor of 10th July 1874 was slightly varied so as to read:—"That it shall restrain the Town Council from ordering the bells to be rung on Sundays or national and parochial fast-days, for the purpose of intimating worship or calling the public to worship elsewhere than in the said Parish Church, except at such hours as may be fixed by the said minister and kirk-session." The magistrates were to pay to the kirk-session the costs of the appeal.

So ended this famous case of the Peebles bells.

SUMMARY OF THE BELLS CASE.

1873, November 4—The Lord Ordinary refused the *interim* interdict craved for by the kirk-session.

1874, March 25—Proof led. The Lord Ordinary refused the note of suspension and interdict, and found the kirk-session liable in expenses.

1874, July 10—The Lords of the First Division of the Court of Session, having heard counsel on the reclaiming note for the kirk-session against Lord Shand's interlocutor of 25th March 1874, recalled the said interlocutor, and prohibited the magistrates of Peebles from causing the church bells to be rung except for divine service in the Parish Church and for funerals or fires, and finds the kirk-session entitled to expenses.

1875, May 7—On an appeal to the House of Lords by the magistrates, the

kirk-session again gained their case: "That it shall restrain the Town Council from ordering the bells to be rung on Sundays or national or parochial fast-days for the purpose of intimating worship or calling the public to worship elsewhere than in the said Parish Church, at such hours as may be fixed by the minister and kirk-session." The Lord Chancellor added that the interlocutor of the Court of Session had unnecessarily concerned itself with funerals and fires, upon which no material evidence had been adduced, and by the introduction of which some confusion and difficulty might hereafter arise. On his Lordship's suggestion accordingly, the other Lords concurred in the omission of any such reference from their judgment.

The united costs of both litigants, up to the conclusion of the proceedings in the Court of Session, amounted to £740; these were paid by the Town Council out of the burgh common good. The appeal to the House of Lords cost £576, which was raised by Provost Todd privately.

1873, *November 25*—The kirk-session approve of a proposal to hold a series of union prayer meetings of all the Presbyterian congregations in the town.

1873, *December 15*—Sir Robert Hay having been recently appointed vicar of Peebles by the patron, the Earl of Wemyss, for behoof of the kirk-session, Mr Bathgate, collector of the vicarage dues, is to hand over what he has collected to their treasurer, in accordance with their arrangement with Sir Robert.

THE GLEBE.

1874, *March 18*—A deputation, headed by Mr Blackwood, appeared, shewing that it is necessary to make an addition to the churchyard of Peebles, and that the land most suitable and convenient for that purpose is part of the glebe of that parish. The Presbytery gave consent to the appropriation of part of the glebe of Peebles for the above purpose, upon the assurance that due provision would be made for maintaining the value of the benefice, and they nominated as arbiter on their part Robert Tod, Cardrona, for the purpose of fixing the amount of compensation to be made to the minister of Peebles in respect to the land to be acquired as above. Next meeting at Peebles on 22nd April, at 12.30. JARDINE WALLACE (Traquair), *Moderator*; ALEX. J. MURRAY (Eddleston), *Clerk*.

1874, *April 22*—Attested commissions to members of Assembly; also a commission from the burgh of Peebles to John Menzies Baillie, C.A., as elder to the Assembly.

1874, *June 6*—The kirk-session petition in favour of the abolition of patronage. In their petition they declare "that the present law of patronage in the Church of Scotland has been productive of serious evils to the Church and to the country, having more or less directly been the occasion of all the secessions from the Church."

1874, *October 13*—Mr Williamson, Innerleithen, was appointed to sign, on behalf of the Presbytery, their reference to Robert Tod, Esq., the arbiter nominated by them in the matter of the valuation of the land to be taken from the glebe of Peebles for an addition to the churchyard of that parish.

NEW CHURCH SUGGESTED.

1875, June 24—The kirk-session, looking to the rapid increase which has lately taken place in the population of the parish and in the numbers attending the Parish Church, and that there is now a great want of accommodation in the church, were unanimously and strongly of opinion that the interests of the parish and congregation require an enlargement and improvement of the church, and they resolved that a meeting of the congregation should be held on the 1st of July to take the subject into consideration, and express their views thereon.

THE GLEBE.

1875, July 3—Compeared William Blackwood, writer, Peebles, and produced a new plan, showing the change which it is purposed to make in the portion of the ground to be taken from the glebe of Peebles as an addition to the churchyard, and the appropriation of which for that object was sanctioned by the Presbytery on the 18th March 1874. The Presbytery approved of the change, and of new appointed Mr Tod as arbiter, on their part. They also appointed Mr Campbell (Lyne) to sign the requisite submission and grant a disposition to the Parochial Board on behalf of the Presbytery. Next meeting at Peebles on 28th July. COLIN A. CAMPBELL (Lyne), *Moderator*; ALEX. J. MURRAY (Eddleston), *Clerk*.

1875, July 28—Sustained the following commissions of elders to Presbytery:—Newlands, Walter Kyle; Manor, Simon Linton.

1875, December 8—A *pro re nata* meeting had been held on 15th November to consider the following documents:—(1) Notes by the arbiters in the case of the acquisition of part of the glebe of Peebles by the local authority of that parish; (2) A communication from the General Assembly committee on psalmody and hymns.

The ground to be acquired was taken over under the Burial Grounds (Scotland) Act, 1855. The amount of the land to be taken measured two acres fourteen poles, and the compensation to be paid therefor to £422 14s 4d. The Presbytery expressed themselves satisfied with that award, and instructed the clerk to produce the decree arbitral that it may be engrossed in the records of the Presbytery as soon as it shall be issued.

1877, February 14—The Presbytery appointed Mr William Riddell, farmer, Howford, as arbiter in the Peebles glebe matter in room of Mr Tod, Cardrona Mains, who died before the issue of the decree arbitral, the notes of which were approved by the Presbytery on 8th December 1875, to complete the award on the basis of the notes aforementioned. And Mr Murray (Eddleston), the clerk, was appointed to sign the reference made necessary by the above new nomination.

1877, April 23—Attested commissions to members of Assembly; also that from the burgh of Peebles in favour of John Menzies Baillie, C.A., as elder from the burgh.

KIRK-SESSION MONEYS.

1877, December 17—The kirk-session resolve to request Sir Robert Hay, as



OLD COMMUNION TOKENS OBERSE—(Alex. Mathieson).



OLD COMMUNION TOKENS, REVERSE—(Alex. Mathieson).

vicar, to appoint a new collector of the vicarage, including all arrears. There was laid before the meeting a letter of allotment of £35 of stock of the Royal Bank of Scotland, at the price of £77, being at rate of 220 per cent., payable on or before the 26th inst.; and the meeting resolved to acquire the stock so allotted, and signed the acceptance thereof, and farther to sell the stock allotted, and the treasurer, if requisite, to pay the said price.

1878, *April 24*—Attested commissions to the members of Assembly. Also attested the commission from the burgh in favour of Robert Thorburn, banker.

1878, *December 16*—Banns of marriage to be proclaimed at these rates:—Half-a-crown for two or more Sundays; a crown for one Sunday. Fifty-eight young communicants admitted at October communion.

1879, *February 24*—The kirk-session, taking alarm at a decision in the Court of Session as to the personal and individual liability of trustees for holders of bank stock, and looking to the fact that such a decision makes it at least doubtful whether in point of law each member of session shall be held liable in respect of £350 of shares of Royal Bank stock which they hold for behoof of the poor of the parish of Peebles, resolve to sell the shares and invest the proceeds in a first bond on heritable security or any other investment where they are legally exempted from such liability.

1879, *April 16*—Attested commissions to members of Assembly; also to Robert Thorburn as elder for the burgh. Next meeting on Wednesday, 11th June. SAMUEL M'LINTOCK, of West Linton, *Moderator*; ALEX. J. MURRAY, of Eddleston, *Clerk*.

1880—In April this year fifty-seven communicants were admitted.

1880, *April 28*—Attested the commissions to the members of Assembly. Also that from the burgh of Peebles in favour of Robert Thorburn, banker, as elder to the Assembly.

1881, *April 14*—Attested commission from the burgh of Peebles in favour of Robert Thorburn, banker, as elder to the Assembly.

1882, *January*—The parish has been divided by the kirk-session into fourteen districts, over each of which one elder presides. He delivers the communion cards twice a year personally, and is supposed to be available for the giving of advice and assistance to any of the parishioners in his district. The circumstances of the poor especially are to be carefully and judiciously noted by him, and applications for relief on their behalf brought by the elder before the kirk-session. In this year the members of kirk-session were:—The Rev. J. B. Lorraine, M.A., B.D., *Moderator*; James Watson, bookseller; Dr Fergusson; William Moffat, ironmonger; Walter Thorburn, mill-owner; William Blackwood, solicitor; James Spalding, nurseryman; James Todd, retired grocer; William Walker, monumental sculptor; James Ramsay, builder; David Watson, Chief Constable; Duncan Macfarlane, head gardener; Robert Thorburn, banker and solicitor; Michael G. Thorburn, mill-owner. The Sabbath school is superintended by one elder, James Watson, and by George Wilkie. It meets in the church on the Sunday afternoons, from three to four, and has 192 children on the roll. The choir meets for practice in the Town Hall on

Wednesday evenings. On Sunday, 18th December 1881, the collection for the Endowment Scheme amounted to £25 10s. There is a Biblewoman in connection with the church, ever ready to give assistance to the sick and poor. In January 1882, the number of communicants on the roll amounts to 835. By an Act of the General Assembly, a vigorous revision of the roll has taken place, and all doubtful names have been removed. In 1879, the number was 776. Since then there have been admitted for the first time, 182, and by certificate, 189, these figures bringing the roll up to 1147. There have been removed from the roll by death, 36; by certificate, 188; by minute of kirk-session according to Act of Assembly, 88; leaving 835 on the roll. During the year, 683 persons had partaken of the holy communion at the two half-yearly celebrations. These were held in April and October, and were preceded by service on the forenoon of the previous Thursday, called the fast-day. Regarding collections, £16 have been realised for the colonial mission; £9 10s for the Jewish mission; and in the Sabbath school, £1 5s 8d for the East African mission for the quarter. The home mission collection realised £23 5s; for foreign missions, £37; for church finance, £6 10s; for the London Missionary Society, £7; for the smaller livings, £7.

1882, *December*—The kirk-session deem it inadvisable meantime to consider the question of unfermented wine at the communion. In 1882, there was an increase of communicants on the roll for the year of 35. The collection for the endowment scheme amounted to £36; for the aged and infirm ministers, £7.

1883—The year began with a pastoral address to the congregation from the Rev. Mr Lorraine.

1883, *April 18*—A communication from Messrs John and Robert Stewart, students in divinity, was read, and remitted to a committee to consider and report.

1883, *May 2*—The committee appointed to enquire into the circumstances connected with the application of Messrs John and Robert Stewart, reported that they had until lately been members of the United Presbyterian Church, but were now in communion with the Church of Scotland. They had joined the Church at a date too late for examination by the Synod's committee last year, prior to their entering the Divinity Hall for the first year. And they request the Presbytery to support the petition which they intend to present to the Assembly to allow their attendance at the divinity classes during last session to count as a full session on condition that they pass the examination of the Synod's committee in October this year. The committee further reported that they were satisfied that the character and conduct of the Messrs Stewart are in harmony with their professional views. And also that having examined the certificates granted to them by the several professors under whom they have studied, they find that the Messrs Stewart have attended regularly all the classes prescribed by the Church for students who purpose entering the hall. The Messrs Stewart being called, conferred with the Presbytery, and furnished proofs of their having attended the classes of Theology and Hebrew in the University of Edinburgh during last session. The Presbytery received and adopted the report of their committee, and unanimously agreed to support the prayer of the

petition to the General Assembly in terms of the above report. Wherefore the Presbytery do recommend the petition of the Messrs Stewart to the favourable consideration of the Assembly. Next meeting at Peebles on 27th June. J. L. BOOTH, of Stobo, *Moderator*; ALEX. J. MURRAY, of Eddleston, *Clerk*.

In 1883, on 29th July, there are now 303 children on the roll of the Sabbath school. There is a young men's union, which meets on the Monday nights for mutual improvement, and a Bible class conducted by Mr M. G. Thorburn and Mr Yellowlees on Sunday afternoons in the Town Hall, at three o'clock.

1884 was introduced by a prayer for use in families appropriate to the New Year, by Mr Lorraine. In January 1884 the number on the church roll was 854. In January 1883 there had been 991, and the decrease was now accounted for by emigration to the colonies, and by stricter application of the revision.

1884, *March 12*—It was moved by Mr John Milne, of Newlands, and seconded by Mr Macvicar, of Manor, that the Presbytery enter upon their record an expression of the deep regret of the Presbytery at the death of William Blackwood; and the Moderator was requested to convey to Mrs Blackwood and family this expression of regret, and an assurance of the sympathy of the members of the Presbytery. Next meeting at Peebles, on Wednesday, 9th April. WILLIAM MILNE, of Drumelzier, *Moderator*; ALEX. J. MURRAY, of Eddleston, *Clerk*.

STATEMENT REGARDING MR ERSKINE'S LEGACY.

1884, *March 17*—A letter from Blackwood & Smith was read, intimating that they had found a deposit receipt for £100 with the British Linen Bank of Peebles, in name of the late Thomas Spalding, treasurer of kirk-session and heritors, payable to him or his successors (Mr Erskine's legacy). The firm now sent the receipt to the session, along with a letter which was found put up with it, dated 18th December 1861, addressed by Mr Blackwood, sen., to Thomas Spalding, which referred to a minute of meeting of heritors and elders, in which full particulars of the legacy and the purposes for which it was left would be found.

1861, *November 19*—*To Mr John Bathgate, Clerk to the Heritors.*—DEAR SIR,—The late Mr Erskine of Venlaw has left a legacy of £100 to the heritors and kirk-session of Peebles parish, the annual interest whereof to be given to the poor of the parish. The executors are now ready to pay it, but it will be necessary to have a meeting of the heritors and kirk-session to authorise their treasurer to grant a discharge, and hence I request you, as heritors' clerk, to cause the requisite meeting to be called.—WILLIAM BLACKWOOD. The meeting having taken the above letter into consideration, authorised Mr Thomas Spalding, their treasurer, to grant a discharge to the executors of the late John Erskine on payment of the legacy before mentioned. Resolved that the nett proceeds, after deduction of legacy duty, be invested in preference shares of the Peebles Railway Company; any balance over after purchase of shares to be deposited in bank in name of the treasurer and his successors in office; the transfer and deposit receipt each to bear that it forms part of Mr Erskine's legacy. Authorise the expenses to be paid out of the ordinary funds

of the kirk-session.—JAMES WOLFE MURRAY. The above meeting was held within the Parish Church, on 15th December 1861. It was a meeting of heritors and kirk-session, at which were present Provost Stirling, Anthony Nichol of Kerfield, James Wolfe Murray of Cringletie, William Blackwood, Walter Thorburn.

1861, December 18—*To Thomas Spalding, from William Blackwood.*—DEAR SIR,—I beg to hand you herewith the amount of the late Mr Erskine's legacy to the heritors and session for £100, and interest thereon from 14th February last to this date at 5 per cent., less charges, £103 8s 7d. The Misses Erskine have authorised payment of the legacy without deducting legacy duty. You will of course keep in view that the whole of the principal sum falls to be invested in terms of the minute of last meeting of heritors and kirk-session.—WILLIAM BLACKWOOD.

1884, February 19—*From Messrs Blackwood & Smith to Mr George Wilkie.*—DEAR SIR,—In looking through the repositories of Messrs Stuart & Blackwood, we have found a deposit receipt for £100 with our bank here, in name of the late Mr Thomas Spalding as treasurer to the heritors and kirk-session of the parish, payable to him or his successors in office for the time being.

1884, March 17—*Meeting of Kirk-Session*—All the foregoing documents were produced at this meeting of kirk-session and read. The kirk-session authorises the treasurer to uplift the deposit receipt, and re-deposit it in his own name and his successors in office. The interest accrued to be put to the credit of the current bank account, to be afterwards applied in terms of the bequest.

Remarks by C. B. G.—Mr Erskine, who left the £100, had been for many years an elder in the Parish Church. He was aware, when he bequeathed the money, that the administration of the parochial poor's funds had passed out of the hands of the kirk-session when the Poor Law Act came into force in 1845. He must have intended, therefore, his beneficiaries to be the non-registered poor in the parish, as indeed many testators indicated in the years following 1845. (*See later.*)

1884, March 23—The kirk-session agree to abolish fast-days.

KIRK-SESSION FUNDS.

1884, August 6—Report to the kirk-session of Peebles as to the acquisition of the funds under their management, so far as disclosed by the minutes of the session and the books of the kirk treasurer:—

Prior to the induction of the Rev. Dr Dalgleish, in 1761, the funds of the kirk-session appear to have been lent to the burgesses in small sums on the security of their properties. These appear all to have been repaid with one exception, viz., that of Walter Brotherstone, whose subjects, situated in the Northgate of Peebles, the kirk-session subsequently sold.

1766, September 3—At this date we find the kirk-session lending the substantial sum of £250 to the town of Peebles. The resolution to lend that sum does not come out in the minutes, but the fact that it was so lent comes out in a report on the funds submitted to the heritors on 30th April 1811. It is also referred to in a minute of session of date 1st January 1816. The capital of the kirk-session in 1766

may therefore be taken as £250, plus the sum advanced on Walter Brotherstone's subjects before referred to, which ultimately realised, on being sold by the kirk-session, the sum of £55 13s 3d.

1776—In this and subsequent years the kirk-session appears to have been slowly accumulating funds, because we find that they agreed to deposit with Mansfield, Ramsay & Company:—23rd January 1776, £20; 15th January 1779, £30; 1st January 1780, £30; 8th October, £20. The minutes are wanting between 3rd December 1782 and 20th January 1803, but between these dates further sums had been deposited with Mansfield, Ramsay & Co. to the extent (evidently with interest added), of £103 8s 1d—total, £203 8s 1d. Between these dates there had also been deposited with Forbes' Bank the sum of £50.

1804, October 12—On this date the session resolved to uplift both deposits, and this was accordingly done. The amounts received with interest were as follows:—

Mansfield, Ramsay & Co.—Principal,	£203	8	1	
Interest,	11	3	11	
	<hr/>			£214 12 0
Forbes' Bank,	£50	0	0	
Interest,	2	15	3	
	<hr/>			52 15 3
				<hr/>
				£267 7 3

1804, October 15—At this date, the kirk-session out of this sum lent the further sum of £250 to the burgh of Peebles on its promissory note.

1810, November 4—Received from Sir James Hay, as a legacy for the poor of the parish, £105. Of this sum, £100 was placed on deposit in Forbes' Bank.

1811, October 30—Total funds:—Lent to the burgh of Peebles at 5 per cent., £500; deposited in Forbes' Bank, Sir James Hay's legacy, £100—total, £600.

1812, December 8—Sir James Hay's legacy of £100 uplifted from the bank, and lent to the burgh of Peebles, in addition to the £500 previously lent. This £600 lent to the burgh of Peebles formed the sole funds of the kirk-session for many years.

1813—During this year exceptional demands were made on the session on account of the poor, and from time to time various sums were uplifted from the burgh out of Sir James Hay's legacy, until the whole £100 was spent. But on the 1st July 1814 the heritors repaid the whole sum of £100, and the money was again lent to the burgh.

1830, May 23—Sir John Hay died, and bequeathed £100 to the kirk-session for the poor of the parish. No notice is taken of this bequest in the minutes, but at the annual clearance with the treasurer in 1832 £4 is entered at this date as the annual interest paid by his successor, Sir John Hay, on this sum. From this payment it is inferred that the session had left the legacy as a loan in the hands of Sir John Hay at 4 per cent. interest. This interest continued to be paid by Sir John Hay and his successor, Sir Adam, down to 1844. But from that year and down to and including 1856 no payments of interest appear to have been received. But as

in 1845 the Poor Law Act became law, the interest may have been paid to the new Parochial Board, or expended on charitable purposes as received. In 1857 and down to 1863 the payments of £4 annually are entered. But from 1863 to the date of this report no payments have been received.

1831, November 20—Mr Robert Aitken, a small heritor in the parish, left a legacy of £100 to the kirk-session for behoof of the poor of the parish, which yielded, less duty and expenses, £88 10s. This sum was not funded by the kirk-session, but was expended in coal and meal between 28th February 1832 and 3rd February 1838.

1844, December 3—On this date the sum of £600, lent to the burgh of Peebles, was uplifted and invested in £350 of the capital stock of the Royal Bank of Scotland. The cost of the stock was £595, and the difference between that sum and the sum of £600 must have gone in expenses. At Christmas 1844 the first half-year's dividend was received. But from that date down to 1855 there is no reference to the receipt of any dividend. It was either handed over to the Parochial Board or expended as received. In 1855 and down to this report the dividends have been accounted for.

1853, November 24—The Earl of Wemyss made a donation of £50. This has now been transferred to a special deposit receipt.

1861, December 18—John Erskine of Venlaw bequeathed to the heritors and kirk-session £100 for behoof of the poor of the parish. This sum was, in terms of a minute of a joint meeting of heritors and kirk-session, paid over to the treasurer of the kirk-session, to be administered by it. The deposit receipt is now in name of the treasurer, Mr Wilkie, and the interest, £59 1s 7d, placed to the general funds of the kirk-session.

1878, July 4—Legacy from Miss Christian Erskine for behoof of the poor. This has been transferred to a special deposit receipt.

Resumé of the Kirk-Session Funds at 26th May 1884.

(1.) £350 of the capital stock of the Royal Bank of Scotland, which, at the present selling price of £218 per cent., represents	£763 0 0
(This stock represents the old loans of £500 to the burgh of Peebles, and Sir James Hay's £100.)	
(2.) Sir John Hay's Legacy of £100. This was left in the hands of his successors, Sir John and Sir Adam Hay, and now in the hands of Sir Robert Hay, - - -	100 0 0
(3.) Donation by the Earl of Wemyss on deposit receipt in B.L.Co. Bank, - - -	50 0 0
(4.) John Erskine's legacy on deposit receipt in B.L.Co. Bank, -	100 0 0
(5.) Miss Erskine's legacy on deposit receipt in B.L.Co. Bank, -	50 0 0
(6.) Sir Robert Hay, for interest on Sir John Hay's legacy from 1863, twenty-one years, at £4 per cent. per annum, -	84 0 0
(7.) Cash in bank, - - -	245 7 0
	<hr/>
	£1392 7 0

These last two sums may be taken as accumulations of income since 1816, the date of the last report on the funds.

The kirk-session resolved :—

- (1.) That the £350 of Royal Bank stock, Sir John Hay's £100, the deposit receipts for £50, £100, and £50 respectively, and the further deposit of £200, representing the accumulations of the session, be set apart as mortified moneys.
- (2.) Separate cash book and separate bank account to be kept for the mortified moneys.
- (3.) Donations for coals, soup kitchen, &c., to be paid out of the income from invested mortified moneys, as well as all allowances to poor people of a permanent nature.
- (4.) All casual relief to be paid out of the ordinary revenues of the kirk-session.
- (5.) £400 mortified money in bank to be invested in railway stock.

PRESBYTERY HALL.

1884, October 7—The kirk-session agreed that in consideration of the Presbytery giving £80 toward erecting a new session-house and vestry, that the Presbytery have full use of the session-house as their place of meeting in all time coming.

1884, October 8—*Pro re nata* meeting of Presbytery called as under:—"I hereby summon a meeting of the Presbytery, to be held in Peebles, on Wednesday the 8th inst., at half-past twelve, to consider the advisability of accepting a share in the hall which it is proposed to erect in common with the new Parish Church of Peebles, which, besides other purposes, would serve as a place for the meetings of the Presbytery.—T. D. MILLER." The brethren approved of the reasons for calling this meeting. In connection therewith there was considered an excerpt minute of the kirk-session of Peebles, dated 7th October 1884:—"The session, having taken into consideration a proposal of the committee for the rebuilding of the Parish Church, viz., that the new vestry and session-house should be made of adequate size, so as to accommodate the Presbytery of the bounds, provided that a subscription of not less than eighty pounds sterling be given by the Presbytery, resolved to approve the proposal and adopt the same. The session farther resolved, should the Presbytery agree to the proposal, that on the vestry and session-house being built, and on payment to the building committee of the said sum of £80, the Presbytery shall have right in all time coming to the free use of said vestry and session-house for all presbyterial purposes." After reasoning, the Presbytery agreed to recommend to the sessions within the bounds (that of Peebles excepted), to do what they can to raise the amount named in suitable proportions according to population, payable in four half-yearly instalments—on 1st January and 1st July in two years. The clerk was requested to notify the kirk-sessions accordingly, and he was empowered to receive the payments as they are made, and to pay them over to the treasurer of the building committee of the church.—T. D. MILLER, of Kirkurd, *Moderator*; P. MACVICAR, of Manor, *Clerk p.t.*

1884, December 3—End of 11th volume, labelled $\frac{D}{2}$.

THE PARISH CHURCH OF PEEBLES.

PROPOSED NEW CHURCH.

1885—At the beginning of this year there was published an engraving of the proposed new church from the designs of Mr W. Young, Lancaster Place, London. The amount subscribed up to this date was £7500 11s, not reckoning any sum expected from the Baird Trust. The number of communicants on the roll in January of this year was 888, of whom 706 had partaken during the previous year.

1885, February 19—£400 of mortified moneys in the bank authorised to be invested in Great North of Scotland Railway stock for three years at $3\frac{1}{2}$ per cent.

PREPARING TO LEAVE THE OLD CHURCH.

1885, March 13—The kirk-session resolve that the last services in the Parish Church be held on the 29th March; and that the sacrament of the Lord's Supper be dispensed that day in place of the usual date in April. The Chambers Hall to be taken for the Sunday services, also for the Sabbath school, &c., at nine shillings per day (gas, coal, and arranging seats to be paid for extra). First service in Chambers Hall to be held on the 5th April, and a fortnightly collection to meet the extra expenses to be taken up by means of offertory plates.

By July the sum for the new church had increased to £8840; and the ordinary collections in the church for all purposes had not, as a consequence, fallen off.

In Peebles the Parish Church upon the Castlehill, dedicated by the name of St Andrew in 1784, had become inadequate for the requirements of the parish and congregation. It had been in use for exactly a century, but for ten years the necessity for more suitable accommodation had been before the kirk-session. A bazaar was held in the autumn of 1876 which realised £1200. At first it was intended merely to enlarge and beautify the existing church, but gradually a change came over the views of the heritors and the public generally, and it was ultimately decided to rebuild the Parish Church entirely, at an estimated cost of £10,000. This sum was afterwards exceeded by a further sum of £1200. The architect was Mr William Young, of London. On the evening of 29th March 1885, the last service in the doomed building was conducted by the Rev. Alexander Williamson, minister of West St Giles, Edinburgh, a native of the burgh. He preached from the words, "As I have seen Thee in the sanctuary." This was the last theme of the thousands which had stirred the thoughts and imaginations of three generations of Peebles burghers from the varied voices of accomplished and godly ministers for a century past.

The ministerial succession in the old-fashioned pulpit had begun with the Rev. Dr Dalgleish, last minister of the Cross Kirk, who bore the torch from that ancient historic building to the substantially plain edifice of the closing years of the eighteenth century. He was succeeded by John Lee, minister and physician, and afterwards the learned Principal of Edinburgh University. He remained for nearly five years in Peebles. For the next eleven years the Parish Church had Robert Buchanan for its minister. He, too, attained the professorial chair, and left Peebles in 1824. Peebles was the first and only charge of John Elliot, who came next, and ministered within these walls from 1824 to 1847, a period of twenty-three years. Dr Monilaws, his successor, likewise held the living for twenty-three years, and died in 1870, greatly beloved and

regretted. The Rev. John Bell Lorraine was the last minister of the old church and first minister of the new church, its successor on the Castlehill. He entered on his duties on the first Sunday of January 1870 as assistant to Dr Monilaws, who survived only for a few weeks, and he completed the line of successors of Kentigern in St Andrew's on the Castlehill. The last three were ministers of Peebles each for a period of twenty-three years. Mr Lorraine was born on the 30th April 1844, in the Manse of Tinwald. He took the degree of M.A. at the University of St Andrews, and that of B.D. at Edinburgh University, and was licensed to preach in 1867. After being assistant to Dr Wright, of Dalkeith, he was presented to Peebles by the Earl of Wemyss, and ordained on 2nd June 1870. So it came about that under the ministry of the Rev. Mr Lorraine the old-fashioned church on the Castlehill came to an end. The dismissal of its large and crowded congregation was sung for the last time, and the benediction besought for a people who were about to become churchless for the following two years. One century only had embraced its life history—three generations of worshippers, under six ministers. Its first and its last ministers were privileged to be the connecting links between the old and the new. Dr Dalgleish carried the sacred fire from the pre-Reformation Cross Kirk to the new site upon the Castlehill of Peebles. Mr Lorraine conveyed it from Dr Dalgleish's church, now a century old, to its successor upon the same site, in the Jubilee year of Queen Victoria. The demolition of the old church marked the passing of much more. With it came to an end many of the debased innovations which had been introduced into the services of the sanctuary through the corrupt influences of Brownism. These reactionary practices had taken hold of the public mind in its recoil from the exotic ritual of the First and Second Episcopacies, and had continued to survive in the Church from the Revolution Settlement of 1690 down to the closing quarter of the nineteenth century. Hence by those unlearned in the history and development of the Church of Scotland, any attempted return to the ritual and liturgy of John Knox has been stigmatised as an imitation of the forms of Episcopacy, which has always been associated in the popular mind with the times of persecution, and because tradition did not carry them back to the Church of the Reformation which preceded that of Episcopacy. Instead of standing in the old paths, they had been occupying all the time a position which reduced worship to a minimum, and relegated the Church itself to the status of a teaching institute and disciplinary machine. But with the demolition of many of the middle-period barns which served for divine worship, their debased innovations came to an end, leaving room for the restoration of order and decorum in the Church.

THE CLOSING SERVICES IN PEEBLES PARISH CHURCH.

March 29, 1885.

SERMON BY THE REV. JOHN BELL LORRAINE.

"And, lo, I am with you alway, even unto the end of the world" (Matthew xxviii., 20). At the close of his sermon from this text, Mr Lorraine spoke as follows:—My Christian friends, we are met to-day under special circumstances. The sacramental services of this day are rendered all the more memorable and

impressive from the fact that this is the last Sabbath day meeting in this place of worship. On this account it is with mingled feelings that we gather around that sacred table to-day. For more than a century has the gospel of the blessed God been proclaimed in this sanctuary. We leave the house, therefore, of myriads of prayers and spiritual songs, of countless sermons and impressions; hallowed by thousands of spiritual histories, of godly purposes, of tender Christian sympathies, of loving religious communions; hallowed by the loftiest thoughts that minds can form or lips can utter, by the noblest aspirations that human hearts can feel. For surely the noblest and best service to human nature is the ministry to it of the gospel of Christ. Memory takes us back upon the past. We think of the generations that have come and gone since first this building was erected, over a hundred years ago. We think of the multitudes who were here ministered to of the word and bread of life. And may we not cherish the pleasing hope that this church in past times has been signally owned of God. We recall the names of those able and devoted ministers who successively occupied this pulpit, and from whose lips within these walls the gospel has many a time been the power of God unto salvation to those that believed. Their ministry, blessed of God, was a savour of life unto life to many souls. And to-day we think of them, of the great number of worshippers whose names and whose places were here, who lived and died in the truth of the gospel. Here they avouched the Lord to be their God. Here they remembered Jesus in the ordinances of His appointment, partaking of the emblems which represent His broken body and shed blood. Here they gathered strength for the conflicts and comfort for the trials of life. Here they matured their graces until hope became fruition, and faith was lost in the expected reality. Oh, to how many has this house been a house of true and spiritual prayer—to many the gate of heaven. From this house, as in a quarry, many a living stone has been cut, squared, and polished for the heavenly temple. Oh, may it not be said of this place that many an immortal soul was awakened here? May the Lord rehearse it when He counteth up His people that this and that man were born here. But, brethren, we need not appeal to the Christian experience of past generations for proof of the divine blessing upon the services of the sanctuary. We appeal to the Christian experience of the living, even to you who now encompass that table of communion. Are there not souls in these pews who can testify to their awakening here from death in trespasses and sin? Have not your minds been moulded and edified by the truths you have heard? Are there not many to witness that here they received into their minds the incorruptible seed of the kingdom which liveth and abideth for ever? Are there not a great number of men and women before me who can bear witness to words of consolation breaking in as with a ray of light upon the deepest darkness of the mind and the sorrow of their heart, which never would have been heard but for the voice of the preacher? Ay, and you have recollections of seasons and sacraments in which the truth came home to you with wondrous power, in which it seemed adapted to your peculiar circumstances, and your state of feeling, and you look back upon these sacred memories with devout thankfulness to God, and will do so for ever. 'And if all this is so as I have put it, then sure I am

you will take your departure from this church to-day with tender, tearful gratitude and joy because its existence is a history of salvation to you. These stones are to you a memorial to all eternity. This was your spiritual birthplace. Here you first drew the breath of a regenerated nature; here you were begotten to the lively hope of eternal life. It may be that some will take their departure from this place in shame. For them this church has witnessed only fruitless appeal, fleeting impressions, broken vows, long years of resisted grace, persistent impenitence. Oh, my friends, resolve to-day over the memorials of your Saviour's dying love, that this shall no longer be the case with you. Resolve that through the grace of the sacrament you are about to receive no other house of God shall ever witness a repetition of your sorrowful spiritual history. While the records of this church speak of those who were first born here, shall it not be said of you to-day that you were the last born there, that you gave your hearts to the Lord in that communion service in which we bade farewell to the hallowed precincts? There are no doubt, brethren, other considerations to excite your feelings on this occasion. Some of you have religious associations with no other place but this. You have recollections of your childhood clinging around this very building, and it is natural there ought to be something like regret to be indulged as to a place so sacred to your feelings which is about to be destroyed. We can easily imagine that there may be feelings of this nature in looking to a place no longer to exist, though dear to the imaginations of your heart. Many of you have recollections of godly fathers and mothers who led you to this house of God, and whom you now see no more. You have recollections of near and dear kindred now sleeping in the tomb who used to mingle their supplications with yours in these Sabbath day assemblies in this house. You have lively recollections of those friends with whom you took sweet counsel together and went to the house of God in company. They are all gone, their bodies mouldering or mouldered in the dust; their souls are gone to join the spirits of the just made perfect. These near and dear ones have departed, but this place is here, and, hallowed by their loving guardianship and companionship, it is sacred to your memory and your heart. But they are not in their lowly sepulchres. They are in paradise to-day, and we shall see them again, blessed be God, in soul and body perfected and made glorious, in the great day when all the saints shall come from the north and from the south, from the east and from the west, to lay their crowns at the feet of the Lord of all. My friends, shall we join them? Shall we sing the anthems of the saints? Shall we shine in robes of lustrous white? Shall we bear the image of the Redeemer in heaven? If we bear His image here we shall bear His image there. If Christ is in you now, the hope of glory, beloved, when Christ who is our life shall appear, then shall ye also appear with Him in glory. I have tried, my brethren, to describe your thoughts and feelings as I believe they exist at this hour. They seem to me to be suitable and devout feelings, a proper frame of mind for the solemnities of the day, and for the profitable observance of that sacrament which in God's name and in whose strength we now proceed to dispense among you.

After the communion, and in closing the solemn service, Mr LORRAINE said—My brethren, the principle design of our assembling ourselves together to-day has now

been answered. Bear with me while I offer a brief exhortation not only applicable to our situation as Christian communicants but as applicable to the peculiar circumstances in which we this day are placed. We have been doing honour to the Saviour in the memorials of bread and wine, and if we have done so with faith and sincerity on our part, then we may congratulate ourselves that we have entered into a covenant of life with our God, that the precious promises of the gospel have been sealed unto us, and that we have had an earnest given us of that eternal inheritance which the Saviour has purchased by His blood, and which He has gone before to prepare for us. Now truly may our souls magnify the Lord, and our spirits rejoice in God our Saviour. In view of the exalted privilege you have enjoyed, let me exhort you to be faithful to your sacramental vows. Always bear about with you the dying of the Lord Jesus, and let the life of Jesus be made manifest in your mortal bodies. I beseech you to walk worthy of your high and holy vocation. Walk as the children of light and the heirs of glory, and amidst all the trials to which your faith and your virtues will be exposed in an evil world, think on the communion you have enjoyed, on the love you have remembered, on the vows you have made, that with the help of God you may be encouraged to hold fast your confidence steadfast unto the end, and be qualified at last to enter into the joy of your Lord. My brethren, on this the last day's worship in this house of God, let me end by earnestly and affectionately entreating you to be faithful unto death. The shades of the sainted dead invoke you to be thus faithful. The memories which cluster around this sanctuary, the testimony of departed Christians in their silent eloquence now call upon you to be thus faithful unto death; the expectation of the Church of God throughout the world invokes you to be thus faithful unto death. And that Saviour by whom you have been redeemed, whose love you have commemorated, before whose tribunal you must stand, and in whose glory your hope is enshrined—that Saviour invokes you to be thus faithful unto death. My brethren, answer the universal invocation by being from this time forth steadfast in the faith and diligent in the work of the Lord. By the solemn consideration of death and judgment, by that past behind you, by its sacred memories, by the grave where your pious ancestors sleep, by the remembrance of faces now passed away into glory, by the brevity of your lives hastening to their close, by your fear of death, and by whatever invocation unknown to me, and which, by being uttered, might influence you for good, I entreat you one and all to be reconciled to God, and to be at peace with Him, and to be vigilant and zealous in the work which the Father hath given you to do. Be these, then, my closing words to you in this house of prayer—"Now is your salvation nearer than when ye believed." The night is far spent, the day is at hand. Let us work the works of Him while it is day, seeing that the night cometh when no man can work. Be ye always ready, for ye know neither the day nor the hour when the Son of Man cometh. What we say unto you we say unto all, Watch; we say unto all, Watch.

And passing on through earth's brief joys and trials,
May these, Thy people, join the immortal throng,
Who sweeter incense waft from golden vials,
And worship Thee in their unending song.

Now may the God of peace, that brought again from the dead our Lord Jesus, by the blood of the everlasting covenant make you perfect in every good word and work, working in you that which is well pleasing in His sight through Christ Jesus, to whom be glory for ever and ever. Amen.

SERMON BY REV. ALEX. WILLIAMSON.

In the evening the services were conducted by the Rev. Alexander Williamson, West St Giles' Church, Edinburgh, formerly minister of the parish of Innerleithen, and a native of Peebles.

Mr WILLIAMSON announced his text as Psalm lxiii., 2—"As I have seen Thee in the sanctuary." After showing how applicable was the declaration to the case of David, and what blessed memories he retained of the benefits he had received in the house of God, Mr Williamson went on to show how many great advantages the Christian derived in the services of the sanctuary under the present dispensation, and how sweet and precious were the memories of the church in which he had been long in the habit of worshipping. Having referred particularly to these, he alluded to the circumstances which had called together a congregation so large. That was the last time they would worship within the walls of that church, the work of demolition would soon be commenced, and the place which they then knew they would know again no more. He said that he was not acquainted with words more suitable, in their peculiar circumstances, than those which he had chosen. Inadequate though the church was to the requirements of the times, and the rapidly increasing congregation, incommodious as it was, and full of defects very manifest to the naked eye, yet it must not be forgotten that to some—he trusted to very many—it was a "holy and beautiful house." As they gathered up their Bibles that evening and took a last survey of the "courts" so well-known to them, of the place where their fathers and they had so often assembled to praise the Lord, and offer to Him their supplications, strange feelings would rise up within them. There was surely something sacred in the spot to which, from earliest years and in company with those who had passed away, they had been accustomed to "go up." In yonder quiet churchyard, beneath the shadow of St Andrew's solitary tower, reposed the dust of multitudes who once occupied these pews, listened to the preaching of the Word, joined in the solemn services, and sat down at the communion table. From the misty past, old familiar faces that night seemed to look out on them, and old familiar voices seemed to fall upon their ears. Some who heard him could not, indeed, sympathise with him, but there were not a few who could people the church with the forms of those who had long, long ago ceased to have aught to do with the things of earth. And scattered far and wide in distant lands were the graves of many who had frequented that house of the Lord. Little more than a hundred years had passed away since that church was reared; and for a very brief space only it would still look down as it had done during that period on "Tweed's silver stream," and on the old High Street of the Royal Burgh. But they could not forget that when that spire—the subject of unnumbered animadversions—was completed, it adorned a town very different from that out of which it was to be removed

—a town quiet and quaint, small and secluded, for its connection with the outside world was then of the slenderest description. He did not doubt that many had conversed, as he had done, with those who had been wont to worship in the old Cross Kirk. A hundred years was a very short period for a church to exist, and it could not be said that that Parish Church had become venerable and time-honoured. During that time, however, it had witnessed extraordinary changes in the country, changes at which their fathers would have marvelled. It had witnessed changes in the ecclesiastical life of Scotland, secessions from the National Church, times of trial and adversity, storm and danger, times when it seemed to be shaken to its centre, and when ardent foes and disheartened friends imagined that “Ichabod” was written on its walls, times when the tempest was hushed and the danger disappeared, and it became, as it was then, a stronger, healthier, and more vigorous National Church than it had ever been. It had witnessed the growth of a missionary spirit within the church; for when it was built there was no desire to send the gospel of Christ to heathen lands, but that Christian desire was born, grew, and developed, till there was the grand spectacle then witnessed in all the Churches of Scotland, by whatever name they were called. The members of the congregation of that Parish Church had caught the spirit, and shown by increasing liberality towards missionary enterprise how far they had advanced beyond the standpoint of their fathers. In that pulpit had stood distinguished, scholarly, and able divines. First came Dr Dalgleish, who closed the services in the Cross Kirk and began the services here; whose portrait had been preserved and transmitted from a preceding generation; a man of venerable appearance, who, attired in the costume of the time, with stately step, and bearing a gold-headed staff, was often seen wending his way down the High Street of the burgh. The volumes of his published sermons remained a testimony to his theological attainments and literary taste. Next came, from London, one whose birthplace was not far from the confines of their own county, and who finally attained and adorned the high position of Principal of Edinburgh University—Dr John Lee, a man of whom he had heard one of the greatest literary men of his day declare “that a thousand rays of learning shone around his head.” He was, if he (Mr Williamson) might be allowed to say so, his father’s friend and his own. From his lips he had often heard stories of the olden days of Peebles, and in his possession he had the sermon preached by him in that church (the first publication of Dr Lee) on a fast day appointed by Government during the Peninsular War. Then came Mr Robert Buchanan, who in his latter years was known to several of those present, and who occupied with honour a chair in the University of Glasgow—a man of refined and cultured taste, a distinguished scholar, and a successful and popular professor. After him, Mr John Elliot, who was highly respected and esteemed, and to whose carefully prepared, clear, and practical sermons many of those present had often listened. Of his friend Dr Monilaws he could not trust himself to speak; his memory was still fresh, and his earnest words still echoed in their ears. Their present respected minister would form the link which in the new church bound them to the past line of parish ministers, and before him was the prospect of occupying the pulpit of a statelier and nobler edifice than that, and of ministering to

a larger congregation, still larger and more influential than the present. To him (Mr Williamson) the compliment had been paid, as the son of one who long held a responsible position in the burgh, and as having been born and brought up in their midst, a worshipper from childhood to manhood in that church, of being associated with Mr Lorraine in closing the church and uttering the last words from its pulpit. Mr Williamson next referred to the different classes who had during past times benefited from the services and ministrations of the church, to those who had there been awakened and brought to Christ, to the mourners who had been comforted, and to the tempted who had been strengthened. He concluded by speaking of the city in which "there is no temple," and where, he trusted, they might at length all be gathered with those who had gone before them to the mansions of their Father's house.

1885, April 22—On the motion of Mr Boyd, of Innerleithen, seconded by Mr MacVicar, of Manor, the Presbytery agreed to record their gratification that the erection of a new church for Peebles had been begun, and that there was the prospect of the speedy completion of a building at once highly ornamental to the town and commensurate with the requirements of such an important parish and congregation.

THE CHURCH IN THE GREAT HALL OF THE CHAMBERS INSTITUTION.

For two years—from 29th March 1885 to 24th March 1887—the congregation of the Parish Church of Peebles worshipped within the Great Hall of the Chambers Institution.

DEMOLITION OF THE PARISH CHURCH.

1885, April 23—Crowds of people thronged the High Street of Peebles, on Thursday afternoon, in order to witness a steeple-jack, named Edwards, from Dunfermline, ascend the steeple with the object of removing the weather-cock from the apex of the spire. He safely accomplished his perilous task; and the weather vane will be carefully set aside and re-gilded, and in due time be replaced in position upon the summit of the new church tower.

THE REV. MR LORRAINE ON THE DISESTABLISHMENT QUESTION.

1885, May 12—At the half-yearly meeting of the Synod of Lothian and Tweeddale, held in Edinburgh, the Moderator, the Rev. John B. Lorraine, of Peebles, preached the opening service. Mr Lorraine founded his discourse on Luke xv., 2—"This man receiveth sinners, and eateth with them;" and also on I. Peter ii., 17—"Honour all men." Mr Lorraine, after an able and highly appropriate sermon, which was eloquently delivered, referred to the movement for the disestablishment and disendowment of the Church of Scotland in the following terms:—To-morrow it is known a measure will be introduced into the House of Commons for the disestablishment and disendowment of our National Church, and we ask why? Is the Church a national institution which has ceased to render national service? Has she grown languid and lax in the execution of her spiritual functions? Has she shown any lack of zeal and interest in trying to meet the claims of spiritual destitution

wherever that exists throughout the land? Is there any Laodicean lukewarmness preying upon her vitality and paralysing her energies? Has she ceased to command the respect and confidence of the people for whose benefit she is endowed? No; none of these things are directly alleged, though sometimes, I daresay, they are indirectly insinuated. Why then this attack at the present time? It is said that the existence of the establishment is a political injustice, and therefore, on grounds of political justice and religious equality, the time for disestablishment has come. Political injustice indeed! and yet the prosperity of the Church unsurpassed and unparalleled! Are the people of Scotland likely to hug a political grievance? Are they, politicians ever loud in their assertion of popular rights, sensitive to political oppression in any form, likely to support an institution where political injustice was perpetrated and was being perpetuated? We are at a loss to reconcile these well-known features of the Scottish mind and character with their hearty, persistent, vigorous support of an institution where injustice of any kind existed. And then we are told disestablishment is inevitable on the ground of religious equality. What does that mean? Is it some little envious feeling in regard to the endowments of the Church? Is it the wail of denominational jealousy? The cry, "fair field and no favour," will hardly do in this case, coming as it does from those who have refused—rejected—the "fair field" open to them. And the favour is all on the one side when they seek to secure the immediate triumph of voluntaryism throughout the land, at the cost of seizing and secularising the religious patrimony and possessions of the people. The people themselves must decide this question. After all, the question of disestablishment is one for the laity far more than for the clergy. I venture to say that they are as much affected and are even more concerned in it than we are. If we keep this in view we shall restrain all bitterness in the impending controversy and maintain that charity which is the bond of perfectness in the heat and din of party religious strife, generally the most acrimonious of all strife. No harsh words need be uttered, no mutual recrimination indulged. Indeed, we would gladly acknowledge the Christian zeal which has characterised the unendowed Churches of this land. We withhold no meed of commendation to which they are fairly entitled for the great spiritual work they have done. The power of the dissenting pulpit is cordially admitted. We may not hesitate to affirm that the ability and learning of many of her clergy at successive periods of their history have had a very powerful influence in forming the religious faith and shaping the religious character of the Scottish nation. We gladly acknowledge, too, the great liberality and earnest Christian activity in their congregations, to which must be attributed that measure of prosperity they have attained, and from which our National Church has learned a wholesome lesson and has largely profited by it. We may freely acknowledge all this, and yet be fully convinced of the utter inadequacy of voluntaryism to meet the religious requirements of the country. It is equally impotent to overtake the spiritual destitution which exists in our large cities and the rural districts of the country. Were the establishment done away to-morrow we feel certain that our country parishes would be left, if not in a state of comparative heathenism, at least without any adequate provision for the decent maintenance of an educated ministry, or for the stated and regular

observance of divine ordinances. It is said that if disestablishment were accomplished the liberality of private Christians would be sufficient to meet the necessities of the case. For our own part we are unwilling to trust very much to the somewhat hazardous experiment, and certainly we shall not give up—if we can help it—the well organised mechanism of a National Church for the doubtful and capricious system of private voluntary offerings which might never be forthcoming, and which, if obtained, might prove totally insufficient for the purpose. The enfranchised citizens, with whom the decision of the question must ultimately rest, will not be slow to recognise this fact. The large majority of them know the advantages of the existing establishment. They know how admirably her parochial system is adapted to promote the great ends for which the Church exists at all. She is the Church of the poor, ever asserting and securing the right of all to Christian privileges, whether they can pay for them or not. She is the Church of the people. She is essentially democratic in her constitution. In every respect she has assumed the most popular character, and has endeavoured to accommodate herself to the popular mind and feeling. Shall the people, then, for whom she exists, ever consent to her overthrow? We are loth to believe it. The Church of Scotland may not be without defects. We frankly admit them. In some respects she needs reform. We desire to see every facility afforded the clergy for the more faithful discharge of their duty to the people. We desire to see the people themselves more anxious to do their part towards the clergy, and to give them the encouragement which their often difficult position demands; for I think it is felt by many, although never spoken about, that they have been cold—culpably cold—in regard to the temporalities and comforts of their ministers. For all these there is a remedy. The needed reform can easily be made. The irritating excrescences may be smoothed down. Anomalies, if any, may be removed, but let not the country venture on the exchange of an organised Church for the feeble mechanism of boards of managers and imperious and uncontrollable committees. We believe that is what it would come to, if the voluntary principle were to become triumphant and universal in its application. I firmly believe that the tendency of voluntarism would, by slow but sure gradations, descend to congregationalism; and, if that were to take place, then we may bid adieu to the order and discipline and guarantee for sound scripture instruction which has been the glory of our Presbyterian form of government. When we think that the Church of Scotland, in spite of all her faults and shortcomings, has been the instrument, under God, of advancing the intellectual and moral enlightenment of the nation; when we think of her glorious but chequered history in the past, how she has ever asserted the civil liberties of the people, and superintended with power and success that parochial system of education which was for centuries the pride and boast of our country; when we consider her present efficiency, her vast and ever-increasing capabilities for good, how at this very time she is perhaps the best defence against anti-Christian aggression and error, the home of freedom, the patron of the poor, and withal the best arrangement that can be made for the maintenance of the Christian faith, and the promotion of practical godliness throughout the land, can we suppose it possible that our fellow-countrymen shall be found willing to pull down this venerable and tried institution in

the expectation of being able to substitute anything as good or better in its place? Nay, we are satisfied that they will continue to give her their hearty, steady, unflinching support. They shall regard it as a special privilege that they have been nurtured in her bosom, and we believe that when the day of trial comes, they shall consider themselves as morally bound to defend and uphold our venerable Church, which has been for centuries one so eminently blessed of the Lord. Nor shall we fear that they shall continue to reverence her, as had been said, "not with superstitious idolatry, which would exalt the edifice above the purposes for which it was constructed, but rather with the filial affection of grateful sons for a mother whose long-tried worth deserves and demands it." The Church of Scotland is doing much to enlighten the people. At the present time she is strong in talent, she is strong in spiritual effort, she is strong in her grasp upon the affection of the nation, she is strong in the moral influence she wields over the community. And therefore do we trust in God that "as generations past delighted to walk about our Zion and go round about her, and mark well her bulwarks and consider her palaces, so the generations to come will do likewise." Let it be our prayer that through her living and exalted Head, she may be enabled to triumph over all opposition, and continue to retain her power and her usefulness, and stand forth to the Scottish people and to the world as the centre and stronghold of Protestant light and liberty. In spite of the present attack upon our Church, we have faith in those whom the State has lately honoured by conferring upon them political power and political privilege, that they shall not abuse that power to the complete demolition of the Church which has ever recognised the God of nations, but that they shall continue to revere her, and to worship within her hallowed courts as the time-honoured herald of salvation to our country. And we trust that whatever storms may assail her, they shall pass over this "vine of the Lord's planting" only to leave her more fruitful and vigorous than ever. And we trust that in the providence of God, and with the united determination of the enfranchised citizens of our beloved country, the Church of Scotland, "as a goodly tree by the waters of grace," and under whose shadow we ourselves have sat with great delight, shall continue to afford shelter and protection to generations yet unborn, until the blessed time come "when her individuality shall be lost in the universality of Christ's true Catholic Church, and her leaf be then concealed only in the fulness of that great tree of life, whose branches are to cover the whole earth."

1885, October 6—Rev. John Milne, of Newlands, on behalf of the committee for the examination of students, reported that they had met on the previous day, and had examined Mr John Stewart and Mr Robert Stewart, prior to their entering the Hall for the second year; and Mr W. B. Murray, prior to entering on his last session at the Hall, and that they were highly satisfied with each and all of them.

1886—In January of this year the number on the roll was 904, of whom 747 had partaken of holy communion in the previous year. In the same month, £15 were added to the building fund of the new church by an entertainment given in the Chambers Hall.

1886, May 14—The kirk-session resolve to introduce instrumental music in the Sabbath services, and as there is at present a harmonium in the Chambers Hall, they

consider the opportunity a fitting one. All objections to be lodged with any of the elders or the Moderator, in writing, on Sabbath, the 24th.

1886, *May 25*—Three objections only lodged with the kirk-session anent instrumental music in the services on Sunday. One of these alone was judged relevant, that of an old lady; the other two, while approving of the introduction of instrumental music, disapproved of the methods adopted by the kirk-session in introducing the matter to the congregation.

1886, *August 26*—A choir-master appointed in place of the old precentors. Salary to be £60 per annum. To begin duty on 6th September. (No word now of vicarage teinds.)

1887—This year opened with a short greeting from Mr Lorraine. All the church organisations were being conducted as usual. The new church was rapidly approaching completion.

1887, *February 20*—The Rev. Mr Lorraine preached an eloquent and impressive sermon from the text—"To me to live is Christ, and to die is gain," having special reference to the death of Dr Fergusson, for many years an office-bearer in the congregation, and a skilful and popular practitioner in the town and neighbourhood. At the close of his discourse Mr Lorraine spoke as follows:—My brethren, you will know the reason why I have specially directed your attention to this subject to-day. I have endeavoured to suggest a train of thought suited to the deep feelings of sorrow and regret called forth by that striking and distressing event which has been on every lip and has so powerfully touched every heart during the past week. Since last we met in this place there has passed away from this mortal scene one officially connected with this congregation, and one who for a long time has been familiarly recognised in this community as a skilful and successful practitioner. Brethren, in any circumstances, death wears a sad and forbidding aspect; but when it seizes as its victim one in the meridian of life—in the very prime and vigour of manhood—and that, too, amid scenes of professional activity, and amid the difficulties and anxieties which family cares and family support necessarily involve—one upon whose life the earthly happiness and welfare of so many little helpless ones was dependent, there are circumstances, we all feel, which make death doubly mournful and impressive. And you know, brethren, with what peculiar force these observations apply in his case, whose untimely end—for untimely in a sense it is—has spread an aspect of gloom over the neighbourhood. The Christian pulpit, sacred always to God and truth, is not the place for us to pronounce eulogies upon frail and erring man; but just as little is the grave-side the place for discussion of faults. In the presence of the majesty of Death, criticism may be well contented to keep silence. And it is just because of his public position as an office-bearer of the Church, and the still greater publicity and prominence which his profession necessarily gave him, that I am induced to-day to pay some little tribute to his memory in the presence of many—very many—whose homes he has often brightened in days of sickness, disease, and pain. For, confining our view to the comparatively narrow sphere of professional character and life, Dr Fergusson was as a physician popular—deservedly popular. In that capacity he was especially kind-hearted and sympathising. He was a man of genial cheery

presence—a man whose very greeting, as he entered the sick-room, inspired with hope. He never looked upon his patients as so many interesting cases, whose value consisted only as helping to contribute a few items to medical statistics. My impression of him was that he ever acted as if he felt that the art of healing is not effected merely by tightening or loosening a few of the material screws of our bodily mechanism, but by the action of a tender and sympathetic heart, which has a potent influence upon the well-being of our bodies. Our departed friend was always generous, considerate, helpful to the poor—and this is certainly one of the most praiseworthy and beautiful features of the human character. And I am persuaded that many in this town will miss him—many are to-day filled with tearful regret that they will never again recognise the look, the voice, the gesture, the expression, the influence—all so cheerful, tender, gentle, sympathetic. Truly, my brethren, it was in the sickroom and by the bedside of the suffering that Dr Fergusson was seen at his best. *There* was disclosed the real man, his true self—the innermost being was revealed *there*. And still, brethren, how different some may think from his public appearances sometimes. Yes, it is true, there was a difference. Dr Fergusson had an acute and subtle intellect, but, I should say, not a comprehensive one, and hence his view of men and things was somewhat partial and incomplete. There appeared occasionally in him a one-sidedness of view which led him into partisanship, and this unfortunately threw around him an air of combativeness and even acerbity—if I might venture to say so—which in his private and professional capacity were altogether unknown. No doubt, brethren, our departed friend had faults—alas, who of us is without them? Ah, friends, man is often the creature of circumstances. His external surroundings, his constitutional bias and temperament, sometimes carry him away whither he would not. The blood in some people is feverish. Gusts of temper or of passion sweep and surge unbidden through them. Hence they are the embodiment of contradictions. You have different phases of conduct in the same individual; some people have far fiercer internal strife, wilder conflict with evil, than others, and should it be a matter, therefore, for wonder that if wrapped in wilder conflict, fighting with the powers and principalities, a man should lose for a time the sight of stars suspended like lamps above the battlements he hopes to win. I acknowledge that the highest type of Christian manhood is when we make circumstances bend to us, and not we succumb to them. We ought to maintain a lofty superiority to all external conditions and associations and temptations, but how few of us ever attain to the high ideal we may set before us? What a vast disproportion often between human attainment and the Christian ideal of life! Here the life of everyone of us is mixed. The good and the evil are blended together in greater or less proportions, this being uppermost at one time and that being uppermost at another. We call to mind therefore the excellencies of the departed. We remind ourselves that the purest and best feelings of our nature are ever hidden from the eye of man, that in very truth the inner life of any man is a profound secret between himself and God. Our departed friend has gone where the censure or the praise of men can affect him no more. Our earnest prayer for him in life, as our cherished hope in death, is the loving benediction of the Apostle Paul for Onesiphorus—"The Lord

grant unto him that he may find mercy of the Lord in that day." Even after the dangerous disease, so painful in its nature, so rapid in its action, had so far developed itself as to disappoint and baffle the rare ability and consummate care and attention of the medical attendants, we still hoped, almost against hope, that its progress might be stayed, and that his life might be spared and health restored. But no. Day after day, hour after hour, as they passed revealed too surely its fatal errand, and eventually brought him to the dust of the earth. We were informed, indeed, from the very first of the grave nature of the case, and of its doubtful issue; and as it proved, all the skill, the watchful anxiety, the unremitting attention of his two professional brethren, were unavailable to recruit the exhausted physical frame of the sufferer, but though unavailing they shall never be forgotten, as she told me, by her who pines this day in her desolate dwelling under her crushing and overwhelming sorrow. The devotion and kindness, the care and conduct, of Dr Connel and Dr Gunn from beginning to end made a very vivid and pleasing impression upon myself, and recalled these lines of the poet, which are descriptive—and I trust will become more and more descriptive—of them in the pursuit and practice of the noble art of healing—

Men who suppress their feelings, but who feel
 The painful symptoms they delight to heal;
 Patient in all their trials they sustain
 The starts of passion, the reproach of pain;
 With hearts affected, but with looks serene,
 Intent they wait through all the solemn scene,
 Glad if a hope should rise from Nature's strife
 To aid their skill, and save the lingering life;
 But this must Virtue's generous effort be,
 And spring from nobler motives than a fee,
 To the physician of the soul, and these
 Turn the distressed for safety, hope, and ease.

Our deepest sympathy is drawn forth towards that sorrowing circle whose domestic hearth has been desolated by this distressing bereavement. And now that the prop and support of that family has in God's inscrutable Providence been taken away, and as we think of the irreparable loss they have sustained, we commend the widow and the fatherless in prayer this day to the God of Heaven, beseeching Him that His holy arm may be their shield of protection, His beneficent Providence their constant attendant; that His promises may be realised in all the future of their days, and that the consolations of grace may comfort them and sanctify to them the sore affliction it is their hard lot to endure. My dear brethren, be it yours to profit by this dispensation. To-day, with this loud admonition of Providence sounding in your ears, let me press—urgently press—upon you once more the claims of religion. In the name of Christ, the great and only revealer of life and immortality, let me once more urge His claims and His offers of everlasting life. He gives that life abundantly. And then, when the death darkness is gathering, and you can see no face and feel no touch of mortal hand any more, and when you cannot speak or look or lift your hand to make on this side the veil one sign or breathe one prayer more, you will go hence in the serenity and assurance of those whose faith has taught them that there is gain

in dying; that it is the hour of ablution from the soils and stains of life, the angel of mercy by whom the Christian soul is borne aloft to enter on the possession of his everlasting inheritance. Yes, death is swallowed up in victory, and the garland of immortality, which withered in Eden, shall bloom again in the Paradise of God.

CONTEMPORARY MINISTERS.

1836-1883—*West Linton*—Alexander M'Caul Forrester, second son of preceding minister. University of Edinburgh. Licensed by Presbytery, October 1824; presented by Francis, Earl of Wemyss and March, July, and ordained 20th October 1836. Married, 28th April 1846, Janet, daughter of Robert Cowan, surgeon, Glasgow. Wrote Account of the Parish (*New Statistical Account*, iii.) *Assistants*—George Marjoribanks, 1867-68; George Gibson Gunn, 1869-72; John M. Johnstone, 1873-77. Died, 9th April 1883, aged 83, in the forty-seventh year of his ministry.

1859-1875—*Innerleithen*—Alexander Williamson. Translated to West St Giles', Edinburgh. D.D., 1896, University of Edinburgh.

1866-1873—*Drumelzier*—Robert Meiklem, B.D. Ordained, 3rd May 1866; died, 28th December 1873.

1868-1871—*Stobo*—John Robert Robertson. Brother of the Lord President of the Court of Session. Ordained, 16th January 1868; died, 26th March 1871, aged 30 years.

1870-1880—*Kirkurd*—John Milne, M.A. Translated to Greenside, Edinburgh, 1880.

1870-1883—*Newlands*—William Kelly. Married Katharine, daughter of Rev. A. M. Forrester, West Linton. Died, 27th August 1883.

1871-1891—*Stobo*—John Livingstone Booth. Ordained, 11th August 1871; died, 13th May 1891, in the 46th year of his age.

1874-1877—*Drumelzier*—John Hume Tod, M.A. Ordained, 25th September 1874; resigned on account of ill-health, 23rd April 1877.

1875-1878—*Innerleithen*—William Menzies. Translated from Gladsmuir; and translated to Duns.

1877-1900—*Drumelzier*—William Milne, B.D. Ordained, 26th December 1877; died, 20th February 1900.

1877—*West Linton*—Samuel M'Lintock. Ordained assistant and successor, 27th September 1877.

1878—*Innerleithen*—James Boyd. Ordained, 29th August 1878.

1881—*Kirkurd*—Thomas Duncan Miller, M.A. Translated from Glenshee.

1884—*Newlands*—Rev. John Milne, M.A. Translated from Greenside, Edinburgh.

DEATH OF DR NORMAN MACLEOD.

In 1872 the Church of Scotland suffered a severe loss by the death of the Rev. Dr Macleod, minister of the Barony Church in Glasgow. He possessed a greater portion of the spirit of his Celtic spiritual father Columba than any other minister

before or since. Like Columba, he was the friend of his Sovereign and also the friend of the poorest outcast. Like Columba also, he possessed a great power of organisation and of human sympathy. Like him also, he believed in the great missionary potentialities of the Church, and did not hesitate to propagate the gospel after the method of Columba by itinerant preaching. The Church of Scotland, although the poorer for the loss of his bodily presence, is the richer for the legacy of his spirit, his enthusiasm, and his example. In the following year died Professor Buchanan, who was a former minister of Peebles; Principal Lee, an earlier minister of Peebles, passed away in 1859.

EDUCATIONAL.

By the passing of the Education Act in 1872 the duty and privilege of ministers and kirk-sessions undertaking the education of the children was transferred from them, who had borne it since the days of Knox, to School Boards elected triennially. It was the superintendence of the Church in this matter of education which rendered Scotland so well educated a nation for the three centuries following the Protestant Reformation, distancing in this respect every other nation of Europe. Under the parochial system promising boys of poor parents were discovered and brought forward in their studies, being assisted by grants of money, bursaries, and the like. There was thus a greater possibility of individualising. The parochial schoolmasters, too, as a rule were able and scholarly men, who had the welfare of their pupils at heart. One especially striking instance occurred in the case of Mr Charteris, schoolmaster of Wamphray. Among his scholars, at one and the same time, were three who were destined to become Moderators of the Church of Scotland, viz., Professor Archibald Charteris, an elder of Peebles, the Rev. Dr Pagan, the Rev. Dr Gillespie; also Professor Matthew Charteris, of *Materia Medica* in Glasgow University.

PATRONAGE.

In the year 1874 patronage within the Church of Scotland was abolished by Act of Parliament. The Rev. Mr Lorraine was the last minister presented to Peebles by the patron. For some years previously, patrons in many parishes had been in the habit of either permitting parishioners to make their own choice of a minister, or of asking parishioners to submit to the patron a leet of names of ministers. Those ministers were then either asked to preach before the congregation in order that a selection of one might be made; or the patron himself selected the minister whom it was his intention to present to the vacant charge. Now, however, that patronage was abolished, members and adherents on the electoral roll of a vacant church were to be free to select their minister from the ministers and licentiates of the Church. From the days of Knox there had been, with slight exceptions, an almost continuous struggle against patronage. The view of the Church had been expressed as far back as 1560 that it pertained to every church to select its own minister. But by the statute of 1567, which abolished Popery, and again in the Act of 1592, patronage by lay patrons was legalised and upheld. From 1592 to 1649, patronage continued to be the rule of

the Church. In 1649 patronage was abolished by Act of Parliament. After the Restoration of 1660, when Episcopacy was re-established, patronage once more became the law of the Church, those ministers who had been placed according to the Act of 1649 being required to seek anew presentation from the lay patron, and also yielding submission to the bishop. One-third of the clergy vacated their livings rather than submit; and then followed the persecutions of the ejected clergy and their adherents which so deeply stained the reigns of Charles II. and James VII. In 1690, at the Revolution Settlement, patrons were deprived of the right of presentation, and were each to receive 600 merks as compensation, but in point of fact four parishes only offered their former patrons this sum. The heritors and elders were to propose a candidate to be approved or disapproved by the whole congregation. This continued until 1712, when an Act of Queen Anne restored lay patronage save in those parishes in which it had been expressly renounced. But the patrons were to retain the teinds given them by the Acts of 1649 and 1690 in parishes of patronage. This restoration of patronage was the cause of almost all the secessions which have disturbed the Church. The Church of Scotland annually protested for seventy years after the passing of the 1690 Act, and a standing protest was continued thereafter. In 1834, a select committee of the House of Commons considered the whole matter. The Veto Act was passed by the Church; and then began the ecclesiastical conflict which resulted in a secession from the Church in 1843. The new Act abolishing patronage came into force on the 1st January 1875. Patrons were to receive as compensation one whole year's stipend, payable in four annual instalments. 242 patrons claimed this compensation, amounting to the sum of £59,160.

OPENING OF LECKIE MEMORIAL CHURCH.

1877—August 30—Leckie Memorial Church opened. Successor to Gytes Secession Church. Rev. Robert Burgess, minister.

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APPENDIX.

A WAR SERMON OF A HUNDRED YEARS AGO.

The sermon from which the following extracts have been made was preached in Peebles Church on Thursday, 9th February 1809, by the Rev. Dr Lee, the physician-minister of Peebles, on the fast day appointed by the king on account of the great European war then raging. Great Britain was engaged in fighting the whole of Europe. By the decrees of Berlin, Napoleon had declared a blockade of all British ports. Britain stood alone in the world, championing the cause of small nations, in the Peninsular War, which continued from 1808 to 1814. And she won through. Dr Lee's text was:—"Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel?"—Numbers xxxii., 6, 7.

Far be it from me to pour out a torrent of declamatory invective against the scourge of Europe, or to indulge in railing at the evil days in which our lot has fallen, as if the summit of human calamity and the climax of moral depravity were now arrived. Nothing is more easy than to pronounce abusive philippics, and to lavish such general censures as cannot be confuted; for in all times there are many predominant vices, and many obnoxious characters, who reflect disgrace on human nature. It is more difficult, but certainly more useful, to delineate the discriminating features of corruption which characterise our own hearts. On this subject, however, we must sparingly enter.

If we inspect the map of the world, and conceive this question to be addressed to each of the powers that be, "Art thou for us, or for our adversary?" we shall find that if numbers constitute strength, there are more with him than with us. We have not only to contend with a neighbouring kingdom, between which and our island there has subsisted for a long series of ages a hereditary hostility, which, though occasionally suspended during short intervals of quiet, seems never to have been permitted to subside, except, as it were, for the purpose of re-collecting force, to burst out again with augmented fury. The population of the strongest nations of Europe is in arms, and mustered under the banners of our foe. The best disciplined and best appointed troops in the world, seasoned to hardships and inured to toils, sanguine in their hopes and habituated to triumphs (for, even when vanquished, the victory and the spoil have too often redounded to them), under leaders familiar with all the stratagems of war and all the artifices of negotiation, are in array against us. Their head, a military adventurer, who has risen to unexampled greatness, by an impetuosity which has defied all hazards, by reliance on the idolatry of his armies, and by an intimacy with all the mysteries of political intrigue, which has disconcerted and defeated the best laid schemes of those who were veterans in the knowledge of courts. After trampling on kingdoms not a few and draining humbled provinces of their wealth and resources, after dethroning monarchs and abolishing principalities,

he has, with very flattering prognostics of ultimate success, endeavoured to found a new dynasty; and till this embryo undertaking shall have acquired stability, he has linked himself in combination with the most powerful of his former opponents.

Such is our antagonist. Of alliances we can scarcely boast. Many of the ancient princes of Europe were so long sunk in supine and indolent indifference, the passive spectators of that overwhelming desolation which swept away the wealth, and enslaved the dominions, and blotted out the names of some of their rivals from the list of potentates, that, after a timid and feeble show of resistance, indicating a disposition rather to be overcome with a semblance of honour on the part of their adversary than to be the victims of iniquitous aggression, they have successively bent their necks to the ignominy of vassalage, and now lie prostrate in silent consternation, tamely submitting to the mandates and requisitions of a detested master.

Among our foreign relations, we can at this moment rank only one power who has, with undoubted sincerity, maintained a struggle against the common enemy, a struggle which, it is greatly to be wished, may not terminate to the disadvantage of our valiant ally. Another power, which has lately adopted the prudent expedient of migrating to a territory more secure than its European dominions, may hereafter be of signal use to us in a commercial view; but in the meantime we must rather lend our aid than hope to derive from that quarter any accession of strength. A modern nominal republic (in reality an oligarchy), connected with us originally by kindred blood and mutual benefits, but now in a great measure alienated by mercenary jealousies and the irritation proceeding from the memory of recent quarrels, has, from undecided counsels, dictated by those who are ill-affected to the interests of Britain, been lately pursuing measures detrimental to herself, and perhaps more annoying to us than avowed warfare; for the conduct of an insincere, a capricious, or an irresolute friend, is generally more dangerous than the undisguised machinations of a determined enemy.

If we are faithfully to examine our public situation, let us not dissemble the worst, or throw a veil over probable consequences, which cannot be averted or provided against without being foreseen. It is a much more effectual way of permanently discouraging the hearts of the people to suppress unwelcome facts till they start unexpectedly into notice, than to descry the danger from afar, that so, without surprise or consternation, we may resolutely oppose its approach.

Shall I be silent with regard to that injured people, who, for months past, have been the darling object of our nation's sympathy; for whose wrongs our tears have fallen; in whose behalf our ardent vows and prayers have ascended to the throne of Him who is the refuge of the oppressed; in whose cause our choicest troops have bled, and some of our country's dearest hopes have fallen in the high places of the field; and whom, in the hour of their most alarming reverses, our magnanimous sovereign has pledged himself never to desert, so long as, remaining true to themselves, they shall persevere with firmness in maintaining their national independence and honour against the rapacious incursions of an unprincipled invader?

If the retrospect of the past furnish a probable criterion by which we may

predict the futurities which await them, we must not venture to form very sanguine anticipations of their immediate success. Every people is not qualified for the enjoyment of freedom; and we may even affirm that there are nations to whom it would at first prove an injury rather than a favour to bestow on them such a form of government as that which we justly account one of the most precious of earthly blessings. Indulge me for a few moments while I endeavour to point out one or two of the obvious causes which have hitherto operated against them, that so we may be able, as far as facts will permit us, to decide whether what was lately hailed as the propitious dawn of better days to the civilised world has been (as it will no doubt be represented by our gloomy speculatists) nothing more than a momentary glimmering, evanescent as the early dew. It is devoutly to be wished that we were all sufficiently grateful for the superior advantages which we possess in this favoured land. A view of the situation of the inhabitants may have its use, by disposing us duly to appreciate our privileges, and piously to acknowledge our obligations to heaven. May God avert from us the untold calamities which have befallen them; but let us vigilantly guard against the baneful operation of the same destructive causes.

Concerning our internal situation, both in respect of prosperity and security, I shall only observe in general that though we labour under many inconveniences, resulting from the restraints imposed on commerce, both by the unavoidable hazards to which it is subjected during a state of protracted warfare, and by the narrow-minded policy of some of the belligerent powers; and, notwithstanding the consequent limitation of trade, from the want of openings through which the produce of our industry may be advantageously disposed of, there is still great cause to be grateful to Providence. Though the visitation of the divine judgments has severely overtaken us, we are not punished as our iniquities deserve. The internal tranquillity of the kingdom has, at no period of our history, been less disturbed. Never, at any time, or in any nation, have laws been more equitably framed or more impartially dispensed. The highest subjects in the state are not less liable than the meanest to be called before the constituted tribunals, and to have their conduct scrutinised in the eyes of their country; and from the most unfriended individual the sacred protection of law is not withheld. Never has civil liberty been more inviolably respected; never has justice been more amiably tempered with mercy; never has the mild and liberal spirit of toleration been more universally diffused; never have the rights of conscience been more unreservedly acknowledged.

So far, therefore, as the spirit of defence originates from unanimous attachment to the constitution, it must be expected in our country to be strong. It would be foreign from my purpose to enquire into the other means of security—the physical energies which the population affords; the state of our national resources; the indispensable quality of courage, and the no less necessary requisite of military discipline and subordination; all of which appear to be possessed in a degree not inferior to that in which they shone with such lustre in happier times. But there is one other most important requisite of national security and power of which it

peculiarly becomes the ministers of the truth to take notice, that, to wit, which depends on the state of public principle, or the moral and religious character of the community. We have the highest possible authority for affirming that righteousness (which, in the language of the Old Testament, signifies religion in its most extensive sense), exalteth a nation; whereas sin is the reproach of any people. We are divinely commanded to fear the Lord our God, not because our righteousness can be profitable to Him, but for our own good always, that He may preserve us alive. And by the same high authority we are assured that if we be willing and obedient, we shall eat the fruit of the land; but if we refuse and rebel, we must be devoured with the sword; for the mouth of the Lord hath spoken it.

Let it not be objected that the vicious enormities of our enemies have exceeded ours, and have been so glaring as to draw upon them the execrations of the civilised world; and yet success attends their blood-stained course, and if their own accounts can be at all relied on, every march is but the prelude to a victory. In answer to this specious objection, let it be remembered that in conformity with the usual procedure of divine providence, unfolded in the scriptures of truth, God selects instruments of vengeance, not according to their worth, but according to the sovereign pleasure of His unsearchable will. He who causeth the wrath of man to praise Him can render even malevolent spirits subservient to the execution of His plans, either of anger or of love; and when He sends the guilty on embassies of vindictive justice, whatever their private aims may be, it is the counsel of the Lord which stands, and it is by His wisdom that their steps are ordered. The Assyrian was the rod of His anger, the staff in his hand was the divine indignation. "I will send him," said God, "against a hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, but it is in his heart to destroy and cut off nations not a few." And when the instrument began to magnify itself against the invisible power who wielded it; when the proud monarch said—"By the strength of mine hand I have done it, and by my wisdom, for I am prudent," he speedily experienced a dreadful reverse; for when God had performed His whole work upon Mount Zion and Jerusalem, He then punished the fruit of the stout heart of the King of Assyria, and the glory of his high looks.

If we faithfully search the wounds of our hearts (those wounds and bruises and that moral deformity which are so offensive in the sight of God), we shall discover that one of the most odious features of the age, and one in which we too universally participate, is a disregard to religious duties, a contempt of divine ordinances, and an unjustifiable inattention to the momentous concerns of the life to come. This is a remark which, I am prepared to expect, will be received by some with derision. The days are not yet gone in which it was foretold that there should be scoffers. The time is arrived when the nauseous cant of infidelity has superseded that of fanaticism. But whatever may be the indications of superior refinement in the age, and the boasted progress of opinion, this, surely, is not one in which there is any cause to triumph, for the hackneyed phraseology of irreligion is now so familiar among the meanest and

the most ignorant of the people that it might almost be mistaken for their vernacular speech; and, let me add, it is a more decisive test of a contracted and illiberal spirit than the exploded whine of that enthusiastic delirium, which, in the times of our ancestors, convulsed the State, without, however, having given birth to so many barbarous atrocities as have been perpetrated in our days under the auspices of the more fanatical apostles of atheism and anarchy. But I forbear to press this topic further; nor can I at present undertake to pourtray the most prominent lineaments of public or private vice to which our age and nation are addicted. The task would be loathsome; and each of us ought to perform it for himself, however repulsive may be the view of our own characters which will burst upon us when we inspect them in the mirror of the divine law. All of us must confess that with us, even with us, are sins against the Lord our God; and that if God were strict to mark our iniquities, and to punish us according to our demerits, a still more awful visitation of calamity might yet overtake us.

Do I speak thus to discourage the hearts of the people, while our brethren go to war, and we sit here? Far from harbouring such a base intent, I shall, on the contrary, endeavour to animate you, by all the considerations with which religion and reason and the genuine feelings of nature furnish us, to cherish the brightest hopes of ultimate success, if, instead of relying on the arm of flesh, and proudly exulting in our own capacities of exertion, we shall secure the favour of the Almighty as our buckler and our shield, and the rock of our defence, and place our sole affiance in His protecting arm.

The first lesson which I would recommend to your notice, as being impressively enforced on us by the dispensations of Providence now under review, is one which ought never for a moment to be overlooked. Let us learn to bend with filial submission to the divine will, and to repose unlimited confidence in the divine wisdom.

Europe, in our days, has been destined to be the theatre of the most stupendous changes, such as posterity will review with amazement. The convulsions of kingdoms, the subversion of empires, and the fall of thrones established from remote antiquity, have become so familiar to our observation that events of hitherto undescribed magnitude would almost fail to excite our wonder. The instrument by which these vicissitudes has been effected we are in the habit of pronouncing insignificant; and yet do not these despised instruments absorb a greater share of attention than is bestowed on the invisible hand by which they are controlled? Let us never forget that the unseen agency of the Most High, who ruleth over all, has been employed in superintending and regulating these mighty operations.

Strange as have been the ways of Providence in this era of revolutions, the face of human affairs is not altogether so variable as at first view we are apt to conclude. By the wise direction of Omniscience, an equilibrium is almost at all times maintained in the scale of human felicity, so that in every age the proportion of happiness and woe is nearly the same. During the tranquillity of peace, as well as amidst the horrors and devastations of war, many faces are clothed with sadness and many a heart is torn

with anguish. On the other hand, when calamities seem to be most numerous and oppressive, the rays of gladness often find admission into the cell of the wretched. The Great Ruler who presides over heaven and earth bringeth light out of darkness, order out of confusion, and "from seeming evil ultimately educeth good." If we trust in Him as our refuge and our strength, we shall find Him a present help in the time of trouble; for in ways unknown to us He who hath smitten is able to heal; and therefore let us not fear though the earth be removed and the mountains carried into the midst of the sea; though the waters roar and be troubled, though the mountains shake with the swelling thereof.

In the second place, by reflecting on our situation as a country, let us be induced to repent of those sins by which we have merited the indignation of the Almighty; and, to the utmost of our power, to promote the reformation of our brethren, that it may be well with them and with their children and with us and with our children. When woe is denounced against a people for their impenitence, there is a prevailing propensity in every individual to overlook his own immoralities, to connive at the faults of his friends, and to impose the whole weight of criminality on other classes of men. The poor see through an amplifying medium the luxury and pride of the great, who in their turn are immoderately shocked with the ingratitude, dishonesty, and disaffection of their poorer brethren. But all such reflections are an abuse of the divine judgments, and are symptoms of a distempered spirit, not yet purified from the gall of bitterness. It ought to be the chief concern of every individual to probe that source of corruption which lurks in his own heart, that he may be able to eradicate the morbid taint which too surely indicates that he also is infected with the general depravity pervading the whole system, and diffused among every order of men. Nor ought his desire of reformation to be restricted to himself. We cannot more beneficially evince our goodwill than by exerting ourselves to save the souls of others from death; and, by extricating them from the consequence of being involved in the accumulated guilt of a generation lying in wickedness, to cover a multitude of sins, and thus, perhaps, eventually to shelter the community from a multitude of judgments. If there had been ten righteous persons like just Lot in the devoted city of Sodom, that great city would have been spared for their sakes, though the cry of the sin thereof was very grievous. The intercession of a righteous man availeth much, and the influence of a good example may often be effectual in gaining the hearts and exciting the imitation of those who are not hardened in wickedness. Why will ye die, O house of Israel? is the voice of God; and it is a mistaken lenity to the feelings of others if we slightly cure their wounds and say—Peace, peace, while there is no peace; instead of faithfully apprising them of their danger, and directing them to that sovereign balm which is provided for the healing of the nations. Faithful are the wounds of a friend, but the kisses of an enemy are perfidious. Unreserved rebuke is better than that secret and quiescent love which exerts itself in no acts of kindness, and which, from spurious tenderness, will permit an impending danger to fall on a friend rather than disturb the quiet slumber in which he is wrapt, unconscious and fearless of what is to befall him.

Thirdly, as the sin of ingratitude is most provoking in the sight of Heaven, let us be incited to cherish a grateful sense of the inestimable favours which we owe to Him as the Governor among the nations. Notwithstanding all the unfavourable circumstances which depress us, notwithstanding the still greater calamities which our aggravated sins have merited, and which threaten to overwhelm us if we do not break off our sins by repentance, He hath not dealt so with any people. It is a baneful consequence which sometimes flows from prosperity, that men forget the hand which loaded them with benefits, and lightly esteem the rock of their salvation. God forbid that we should be chargeable with this baseness—this insensibility, which is as the sin of witchcraft—this rebellion and unsusceptibility of soul, which is as the iniquity of idolatry.

To these cardinal duties I would earnestly recommend your serious attention, for I am inclined to believe that the most useful direction which can be given to the mind on an occasion like this is to impress it with a humble but firm sense of the dependence of man on the Sovereign Disposer of events who superintends and directs the operation of all secondary causes, in subservience to the fulfilment of his purposes, and with such a deep conviction of the detestable nature of sin as may be effectual in leading us to repentance; considerations from which I am afraid we are too apt to be diverted when the attention is employed in minutely surveying the conduct of political bodies, and in calculating the probable consequences of events concerning which we are not qualified to indulge any confident anticipations. On this solemn day, therefore, when we are summoned hither by the command of our sovereign to humble ourselves in the presence of God, to confess our sins at the footstool of His throne, and to implore His blessing on the land of our fathers, let us not pervert the object of our meeting, but while we devoutly meditate on the righteous judgments of God, let us dedicate our hearts and our lives to His service.

But I must not fail to remind you of some other duties which, in the present crisis, demand a particular share of our attention. In the hour of our country's peril, let us not permit our patriotic feelings to languish; let us not be backward to lend our exertions to aid the cause of our brethren and our friends, our protectors and our benefactors, our country and our king. And finally, dark though the prospect be, let us not yield to the unmanly passion of despair; and, by our faint-heartedness, contribute to discourage the spirits of our brethren who go out to war. Let us not permit the workings of the patriotic principle within us to subside.

Let us still farther be exhorted to yield our utmost exertions (if they shall be called for) in defence of our religious and civil privileges. It can be of no use to indulge the visionary expectation that by some favourable interposition we shall experience a gratuitous deliverance from the dangers which surround us, a deliverance unbought by resistance and bloodshed. Such an ideal prospect the course of events is not likely to verify. Though it betrays a pusillanimous spirit to be depressed, even when the most threatening perils impend, it is not less the attribute of weakness and instability to be elated with fantastical anticipations without being able to assign any

satisfying reasons for our hope. The same levity and thoughtlessness which inclines men to augur so favourably, and to be elevated by every chimerical presage of good, has an equal aptitude to conjure up such shadowy apparitions of danger as would be so far from appalling that they would not even disquiet a collected mind, any more than the cloud dimly rising in the horizon, not larger than a man's hand, which, without shedding gloomy apprehension on the traveller's footsteps, may serve to warn him of the expedience of preparing for the visitation of a storm.

The unflattering representation which has been given of our situation as a country cannot affect any courageous mind with dismay. But let us not shrink from looking forward to severer struggles than any which it has yet been our lot to witness or to share. Whether or not the crisis be near, it is daily approaching nearer. While the gloom thickens around us, and the portents of bloody strife multiply, let us array ourselves for the most formidable extreme of hazard; that, front to front, we may meet those veterans in slaughter, the bloodthirsty myrmidons of that ambitious captain, who would level all that is high, and abolish all that is ancient, and exterminate all that is venerable; not that he may emancipate the human race from the tyranny of superstition and the oppression of hereditary despotisms, and, in the presumptuous language of his sycophants, regenerate the world; not that he may make his people happy, for slavery like theirs is incompatible with happiness, but that he may swell the catalogue of his conquests, till, by the aid of unprecedented iniquities, he shall have raised his already overgrown dominions to a state of such unexampled pre-eminence that he may arrogate an exclusive right to empire, and proclaim himself the sovereign of the earth.

And shall we own that our spirits are so subdued that we can sit the unconcerned spectators of the outrages under which human nature groans? Shall we ungenerously murmur because our rulers have thanklessly interfered in the quarrels of other nations, and risked the sacrifice of the flower of our army in support of a few scattered bands of insurgents (as they have been contemptuously styled by the foe) who seem to have outlived the capacity of being free? Are we then to be insensible to the woes of humanity, and deaf to the cries of the oppressed? Are we to wrap ourselves up in selfishness, and refuse to bestir ourselves in the cause of nations, when, by affording timely aid, a probability at least is held out to us that the progress of the destroyer may yet be checked, his aspiring projects disconcerted, and continental Europe rescued from her galling chains? Is this the fast which the Lord hath chosen, the sense of duty to which his adverse dispensations call us? Is it not to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that we break every yoke? Let us think of the glorious and encouraging promise annexed to the performance of this duty: Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. If, then, the Lord of Hosts be on our side, if we fight under His banners, and if we perish in vindicating the cause of violated freedom, will not such a fall be much more glorious than all the boasted triumphs purchased by guilt?

Let us now, last of all, take a view of those encouragements which we may still reasonably oppose to the disheartening views of our situation, which some of our desponding countrymen pretend to derive from the indisputable dictates of reason.

Let us not, then, be intimidated or confounded at the rapid strides by which the enslaver of the continent has advanced to his supremacy over so great an extent of territory; for the multiplication of his dominions, far from adding to his strength, in reality diminishes his security and dissipates his force. No human vigilance can long maintain the superintendence over such a vast incoherent assemblage of discordant materials, a number of disunited provinces, which are prevented from coalescing into a consolidated empire by the remembrance of ancient feuds and more recent jealousies, and which, when the charm of innovation is fled, will discover to their unspeakable mortification that the big promises by which they were so easily persuaded to submit to him whom they feared to meet in the field were only temporary stratagems, practised with the guileful intent of facilitating conquest without hazarding defeat or augmenting the expenditure of treasure and of blood. Such delusive expedients, though, for the moment, they have been attended with success, cannot be expected to have a permanent effect; and the detection of artifices which true heroism disclaims, must not only abate the awe with which prostrate nations look up to their despotic ruler, but may also recall to their minds the glaring persuasion, to which, by some unaccounted for fatality, they were long so determinedly blind, that if they had from the first felt and acted like men they might not have sunk under the rod of a foreign master. These may be the bitter sensations of the humbled princes, who are indebted for their precarious tributary authorities to the caprice of their arbitrary head. And the people may even discover that, if they are indulged with some immunities formerly unknown to them, they have also to submit to grievances to which hitherto they were strangers. They may be expected to discover that their promised amelioration was only a convenient lure; and that, so far from their happiness being more studiously consulted or their rights more sacredly respected than before they submitted to a change, the advancement of their conqueror's power is the sole and invariable object of all his measures. Though he may bind their kings in chains and their nobles in fetters of iron, there is no coercion which he can employ to restrain the operation of mind, to enslave to his purposes the human will, to shackle the soul panting for freedom, and to enthrone himself in the hearts of those who detest his enormities not less than they dread his power.

And is it at all consistent with probability that those who never had the energy, or the courage, or the mutual confidence to unite with zeal and sincerity against the common destroyer—when, by this conduct, a probability remained of securing their independence and dignity—will they cordially surrender their wills to him whom they hate and fear; and that, in opposition to all the experience of all mankind, they will be more friendly to each other's interest in adversity than when their co-operation might have saved them from disgrace and bondage? Such an unwieldy and

inharmonious confederacy cannot therefore be expected long to act in implicit submission to the will of a despot; and if a kingdom be not only disaffected to its head, but divided against itself, how can that kingdom stand? Even in the country where his name is most loudly extolled, to what does all the adoration which they render him amount? It is the tribute of a vain and inconstant people, dazzled by the temporary brilliancy of their military successes; but when the spirit of martial enthusiasm shall have evaporated, we may venture to predict that their attachment to their fortunate chief will relax, and that their preternatural thirst for hard-earned triumphs will assuage.

Did your time permit, it would be easy to add many other considerations in support of these, which, indeed, are not the most powerful that might have been adduced, though in my opinion they are among the fittest to overthrow the gloomy surmises of those who can foresee nothing in the clouded hemisphere but direful portents of universal ruin to Europe; and who, while their brethren go to war and they sit here, discourage the hearts of the people of the land by pronouncing us to be a country declining in the scale of the nations; and by industriously proclaiming the power with whom we contend to be the most gigantic who has ever yet appeared on the theatre of the world. Like the cowardly Israelitish spies, to whom Moses alludes in the words of our text, their aim seems to be to melt the hearts of their fellow-citizens by saying, "The people is greater and taller than we, the cities are great, and walled up to heaven; and, moreover, we have seen the giants, the sons of Anak, which come of the giants, and we are in our own sight as grasshoppers, and so we were in their sight."

I shall conclude with a single observation. On whatever foundation our confidence may rest, it cannot be firmly established unless it is supported by dependence on God as the rock of our strength and our sure defence. "I had fainted," said the king of Israel, "unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

EXTRACT FROM DOROTHY WORDSWORTH'S "RECOLLECTIONS OF A TOUR
MADE IN SCOTLAND, A.D. 1803."

Saturday, September 17, 1803—We set forward again after dinner. The afternoon was pleasant. Travelled through large tracts of ripe corn, interspersed with larger tracts of moorland. . . . Dark when we reached Peebles; found a comfortable old-fashioned public-house, had a neat parlour, and drank tea.

Sunday, September 18—The town of Peebles is on the banks of the Tweed. After breakfast, walked up the river to Neidpath Castle, . . . a strong, square-towered edifice, neglected and desolate, though not in ruin, the garden over-grown with grass, and the high walls that fenced it broken down. . . . I need not describe the scene, for William has done it better than I could do in a sonnet which he wrote the same day. . . . When we were with Mr Scott he spoke of cheerful

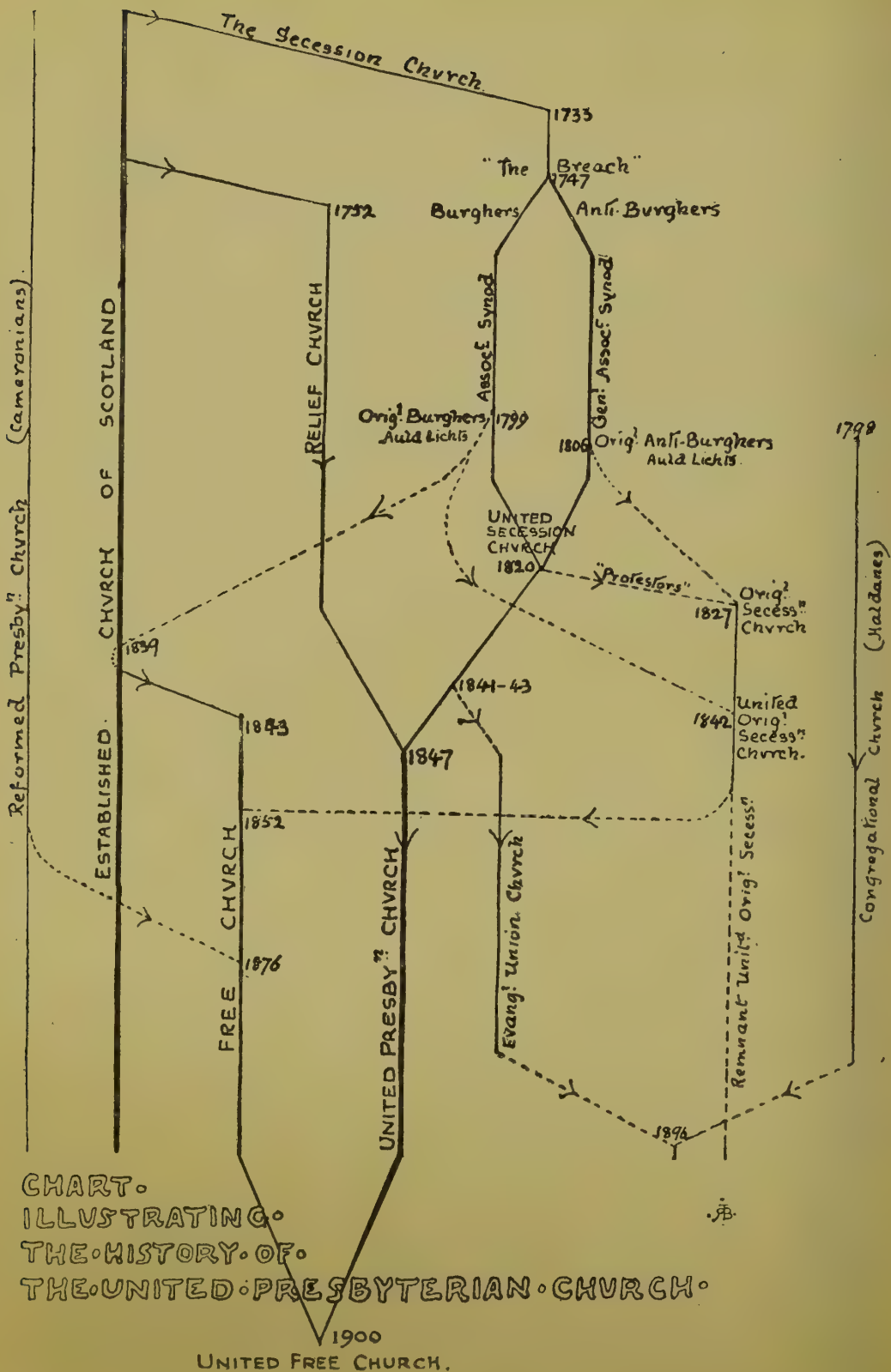


CHART.
ILLUSTRATING.
THE HISTORY OF
THE UNITED PRESBYTERIAN CHURCH.

1900
UNITED FREE CHURCH.

days he had spent in that castle not many years ago, when it was inhabited by Professor Ferguson and his family, whom the Duke of Queensberry, its churlish owner, forced to quit it. We discovered a very fine echo within a few yards of the building. The town of Peebles looked very pretty from the road in returning: it is an old town, built of grey stone, the same as the castle. Well-dressed people were going to church. Sent the car before, and walked ourselves, and while going along the main street William was called aside in a mysterious manner by a person who gravely examined him—whether he was an Irishman or a foreigner, or what he was; I suppose our car was the occasion of suspicion at a time when everyone was talking of the threatened invasion.

NON-CONFORMING CHURCHES WHICH IN 1847 COALESCED TO FORM THE UNITED PRESBYTERIAN CHURCH.

PEEBLES ANTI-BURGHER CHURCH.

1731—Seeds of Secession were sown in Peebles owing to the intrusion of a presentee at West Linton. A remonstrance was drawn up by 120 persons and presented to the Presbytery of Peebles, testifying against the concurrence of the Presbytery in the aforesaid presentation. A congregation was formed at West Linton, to which many of the dissentients resorted.

In *1747*, at the Breach, a number seceded from the mother congregation and declared for the Anti-Burgher cause. Howgate now became the new centre for the Anti-Burghers of Peebles and district.

1752, January 14—Peebles Anti-Burghers were disjoined from the Anti-Burghers of Howgate, certain places in the parish of Eddleston becoming the boundary between the two congregations. A number of members were also now disjoined from the west end of the Stow district and joined to Peebles Anti-Burgher congregation.

1755, September 10—RICHARD JERMENT, first minister of Peebles Anti-Burghers. Ordained on above date. Congregation very weak; little progress for thirteen years. Many calls given to the minister on this account.

1769, April—Mr Jerment allowed to be transported.

1771, March 27—MICHAEL ARTHUR, second minister of Peebles Anti-Burghers. Inducted on above date.

1781—The congregation would not give more than £35 stipend.

1782, May 1—Mr Arthur transferred to Aberdeen (Belmont).

1787, January 3—WILLIAM BREINGAN, third minister of Peebles Anti-Burghers. After a vacancy of nearly five years, ordained on above date. He remained for thirteen years, but little progress was made; besides, the Burghers, under Mr Leckie, were over-shadowing the older Anti-Burgher congregation.

1800, April 24—Mr Breingan was released from Peebles Anti-Burgher congregation. Became minister in Tillicoultry, but not successfully. A vacancy in Peebles Anti-Burghers followed for seven-and-a-half years.

1807, November 19—DUNCAN STALKER, fourth minister of Peebles Anti-Burghers.

Ordained on above date in Mr Leckie's meeting-house. Stipend £65, with manse, coals, and horse. After eleven years Mr Stalker offered his demission, which was not permitted. He faced discouragements for other twelve years.

1830, June 1—Resignation of Mr Stalker, minister of Peebles Anti-Burghers. He became pastor of Argyle North, in Washington County, America; and died there on 5th December 1853, in the 72nd year of his age, and forty-seventh of his ministry.

1831, March 14—WILLIAM TAYLOR, fifth minister of Peebles Anti-Burghers. Ordained on above date. Stipend £85, with manse and communion expenses.

1833, April 2—Resignation of Mr William Taylor. Settled in Montreal. Became D.D. in 1851; Moderator of United Synod in 1861; died 4th September 1876.

1834, April 26—ROBERT CREASE, sixth minister of Peebles Anti-Burghers. Call signed by ninety members; stipend £20 less than previously. Ordained on above date. Great monetary embarrassments.

1837, April 4—Resignation of Mr Robert Crease. Mr Crease was admitted to Leith Lumsden. He was much esteemed in Peebles.

The meeting-house was now bought by the minister and members of the other Secession Church in Peebles, to be used as a school. The sum received was £322. The debt was £250. After paying expenses, £57 remained. £30 was divided between the Mission Fund and the Synod Fund; and £25 handed to the Presbytery to be given to Mr Crease. Mr Crease was to have the Bible and psalm book. The communion cups and flagons were to be given to the other congregation. Thus came to an end the Anti-Burgher congregation in Peebles.

PEEBLES BURGHER CONGREGATION.

1789, November 10—On this day forty-eight inhabitants of Peebles and surrounding parishes petitioned the Burgher Presbytery of Edinburgh for sermon. This desire was opposed by West Linton Burgher session. Some supply, however, was granted on 1st December.

1791, July 26—A paper was received by the Burgher Presbytery from Peebles with twenty signatures, stating that the subscribers could no longer in conscience join with the Established Church. They complained of the evils of patronage; also that on the Sabbaths they were entertained with legality, and harangues on morality instead of the plain truths of the gospel. In the face of a protest from West Linton, the erection was carried into effect in November of this year.

1792, July 10—A further development took place at this time. Members of the West Linton congregation, to the number of fifty-five, in the parishes of Peebles, Traquair, Manor, Stobo, and Eddleston, who had petitioned their own session for disjunction, had their case referred to the Presbytery. It was decided that those of the congregation were to be disjoined who were nearer Peebles than West Linton.

1793, April 24—A session of the Burghers was constituted at Peebles by the ordination of two elders and the admission of two who had held office at West Linton. A call, signed by eighty members and sixty adherents, came out to Mr

Thomas Leckie, who was called ten days later to Moffat. Other calls followed from other places, and the matter came before the Synod. Mr Leckie expressed aversion to Moffat, and was to be admonished, when Moffat departed from its call, and left the way clear for a second call from Peebles.

1794, July 10—First minister of Peebles Burgher congregation, THOMAS LECKIE. Ordained on above date. Call signed by 89 members and 111 adherents, in all, 200. The congregation increased to 400.

1821, September 27—Decease of Mr Leckie, in the 63rd year of his age, and the twenty-eighth of his ministry; leaving a widow and thirteen children, the youngest a year old. He was laid in the grave by nine sons, the eldest little more than a boy. His large family prospered in the world, and in time they erected and gave to the congregation the Leckie Memorial Church.

1823, March 19—Second minister of Peebles Burghers, THOMAS ADAM. Ordained on above date. Call was signed by more than 300 members. Stipend £120 and a manse, garden, and communion expenses. People attended his church from nine parishes. Remained twenty-three years.

1846, August 4—Resignation of Mr Adam. He died on 14th February 1877, aged 84.

1848, April 20—Third minister of Peebles Burghers (now part of the United Presbyterian Church), JOHN W. SEMPLE. Ordained on above date. Stipend £110 and a manse.

1853, April 5—Resignation of Mr Semple. He went abroad.

1854, September 6—Fourth minister of Peebles Burghers, ROBERT ANGUS, M.A. Ordained on above date. He fell into bad health.

1867, September 3—Resignation of Mr Robert Angus. He died on the 26th November 1868, in his 38th year, and fifteenth of his ministry.

1868, August 25—Fifth minister of Peebles Burghers, ROBERT BURGESS. Ordained on above date. Stipend £120 and a manse; but raised after the death of Mr Angus to £50 more.

1877, August 30—Opening of the Leckie Memorial Church by the Rev. Dr Thomson of Broughton Place U.P. Church. It is seated for 500, and cost £7000.

1879—Membership, 241; *1899*, membership, 277. Stipend £220 and a manse.

PEEBLES RELIEF.

1827, July 1—Petition received by Relief Presbytery in Edinburgh from a meeting held in Peebles Town Hall, asking for supply. This was granted.

1827, September 11—Approval given by Relief Presbytery that a station be opened for preaching in Peebles. On the following Sabbath this was inaugurated by Mr Johnstone, of Roxburgh Place.

1828, November 16—Relief Church erected and opened on this day by Mr Limont, of College Street Church. It had 600 sittings, and cost £600. This movement was ascribed to dissatisfaction of certain persons with the minister of the Parish Church and his predecessor.

1829, *September 30*—First minister of Peebles Relief, ALEX. THOMSON, M.A. Ordained on above date. Stipend £110, including everything.

1830—There were 360 names on the communion roll.

1834—There were 329 adult parishioners connected with the congregation. Much was owing to the minister's devoted attention to pastoral and pulpit work, and much also to the prudence and dignity with which he conducted himself in his daily walk.

1875, *July 7*—Mr Thomson's retirement sanctioned by the Presbytery. He was to receive £40 per annum, and his colleague £180.

1876, *April 18*—Second minister of Peebles Relief (now West United Presbyterian), DAVID Y. CURRIE. Ordained on above date.

1878—Manse finished free of debt. Cost £1200.

1879, *September*—Celebration of jubilee of Mr Thomson. £264 presented to him, and handed by him to the Aged and Infirm Ministers' Fund.

1881, *March 13*—Decease of Mr Thomson, in his 81st year, and fifty-second of his ministry.

1893, *March 31*—New West United Presbyterian Church, Peebles, opened by Dr Black, Wellington U.P. Church, Glasgow. It is seated for 640, and cost £4000.

1900—Membership 400. Stipend £300 and a manse.

HISTORY OF THE UNITED PRESBYTERIAN CHURCH IN BRIEF.

Explanation of Chart.

By the Revolution Settlement of 1689 the Scottish Church, after twenty-eight years of Episcopal government, was re-established on the Presbyterian model. One section—the Cameronians or Hillmen (afterwards Reformed Presbyterians)—never entered the new Establishment, and so form an independent line all down the history. With the exception of a few congregations, the REFORMED PRESBYTERIANS united with the Free Church in 1876.

The re-imposition of patronage in 1712, the low spiritual state of the Church, the disregard of the rights of the people, and other evils, led to Ebenezer Erskine's protest in his famous Synod sermon at Perth in 1732. The dealings with him and his supporters by Synod and Assembly which ensued led to the SECESSION of the four brethren (Ebenezer Erskine, Alexander Moncrieff, William Wilson, and James Fisher), from "the prevailing party in the Established Church" in 1733, and to the formation of the Associate Presbytery in the same year at Gairney Bridge.

Fourteen years after, the infant Secession Church split on the Burgess Oath. This oath, imposed on the burgesses of certain cities, involved the pledge to uphold "the true religion presently professed within this realm, and authorised by the laws thereof." One section interpreted this to mean support of the Establishment, against which their existence was a protest; the other held it to imply only support of *religion* authorised by law, for which the Secession was a testimony against the Establishment itself. The contention was so sharp between them that they parted asunder in 1747 ("The Breach"), and formed the two bodies of the Associate and the General Associate Synods—better known as BURGHERS and ANTI-BURGHERS. These were

happily re-united in 1820 in the UNITED SECESSION CHURCH ("The United Associate Synod.") Nine or ten Anti-Burgher ministers with their following refused to enter into this union, and were known as the "Protestors" (1821).

Meanwhile, under MODERATE ascendancy, the last vestige of respect for popular rights had ceased in the Establishment, and forced settlements of the patron's nominee became the rule. For refusal to proceed in a specially obnoxious case of this kind in Inverkeithing (1749), the Presbytery of Dunfermline was summoned to the bar of the Assembly, and on the majority persisting in their refusal, the Rev. Thomas Gillespie was deposed in 1752, as an example to the rest. Thus originated the RELIEF CHURCH, the first Presbytery of which was constituted at Colinsburgh in 1761. The union of the Secession and Relief Churches in 1847 formed the UNITED PRESBYTERIAN CHURCH. The congregations of this Church in England united with their English Presbyterian brethren in 1876.

In both the Burgher and Anti-Burgher branches of the Secession views began to prevail adverse to the interference of the civil magistrate in religion ("The New Light"), and in both Churches, towards the close of last century, movements were initiated to have the formula of ordination modified, and, in the Anti-Burgher Synod, to have the testimony revised. The carrying through of these designs led to the breaking off from each Church of a small conservative minority, forming respectively the Original Associate (1799), and the Constitutional Associate (1806) Presbyteries (afterwards Synods)—more popularly known as the OLD LIGHT BURGHERS and the OLD LIGHT ANTI-BURGHERS (The "Auld Lichts").

The unions among these lesser bodies were accomplished as follows:—The "Protestors" of 1821 united with their brethren, the Old Light Anti-Burghers, in 1827, to form the body of ORIGINAL SECEDERS. The evangelical revival was in progress in the Establishment, and in 1839 the larger section of the Old Light Burghers saw their way to unite with the Church led by Chalmers, and came out with the evangelical party at the Disruption in 1843 as a portion of the FREE CHURCH. The remanent section of the Old Light Burghers joined the Original Seceders in 1842, making the Synod of UNITED ORIGINAL SECEDERS. Finally, the major part of this body also united with the Free Church in 1852, leaving a small section which still retains the above name.

Following on the voluntary controversy, in which all Churches were involved, came, in the United Secession Church, the atonement controversy, which led, in 1841-2, to the separation of the Rev. James Morison and others from the Church by deed of Synod, and to the formation of the EVANGELICAL UNION CHURCH, which, in 1896, entered (with a few exceptions) into an alliance with the CONGREGATIONAL UNION in Scotland. Scottish Congregationalism is mainly the fruit of the labours of the Haldanes in the end of last century.—*From the United Presbyterian Magazine.*

ST JOSEPH'S ROMAN CATHOLIC CHURCH.

The Right Rev. Monsignor JAMES CLAPPERTON was the first Roman Catholic priest in Peebles, of the restored hierarchy. He died at Fochabers, on the 19th of July 1901, in the 88th year of his age, and the sixty-sixth of his priesthood.

The following extracts from the panegyric pronounced by Bishop Chisholm at the funeral gives a good account of the life and character of the late Mgr. Clapperton:—

He was born at Fochabers in the year 1813. When thirteen years of age he commenced his college course in the old college of Aquhorthies on the banks of the Don. In 1829 he proceeded, with about thirty companions, to the new college on the banks of the Dee, provided by the munificence of Mr Menzies, of Pitfodels. James Clapperton is the first name entered in the college book of Blairs—and he rejoiced to live to see a new college commenced to take the place of the old, and to accommodate 120 students. He showed his interest and love for his old *Alma Mater* by becoming a most generous benefactor of the new. To me, who have taken a somewhat active part in this great work, it is a most grievous disappointment that the good old man has not lived to see the completion of a work of which we are now almost in sight. He looked forward quite recently with keen interest to the opening of the new college church. But God has willed it otherwise. He did his part nobly in preparing the work; he has not lived to see its accomplishment. On Mgr. Clapperton's ordination he was appointed one of the professors in Blairs College, having previously completed his student's course partly at Blairs, partly in France, and latterly again at Blairs. A short time afterwards he was sent to the Scots College in Valladolid as professor, where he remained for five years, and was instrumental in bringing about important changes to the benefit of college discipline. On his return to Scotland he was placed in Portobello, which had been served from Edinburgh. His mission was a wide one, comprising Roxburghshire, Selkirkshire, Haddingtonshire, and the parts of Edinburghshire which included Portobello, Dalkeith, Loanhead, and Penicuik. He used to say to me—with a smile and a gratified twist of the head—"I did in those days what is now the work of sixteen priests." And it is not that the numbers were so very much less in that particular district in those days, because he had to attend the large number of Irish navvies employed in laying down the great railway schemes of the North British Railway Company. It was not a rare thing for him to return from a long sick call in one direction at midnight, and be called thirty miles away in another. From Portobello he was removed to the easier mission of Peebles, where he laboured for forty years. His hearing having failed him, he was compelled, much against his will, to retire from active mission life. He returned to the north, where he resided for a time at Aberlour, and latterly in his native town of Fochabers. He suffered for some time from heart ailment, to which he succumbed, aided and comforted by the presence and assistance of his friend, the respected pastor of Fochabers, Canon Weir. Mgr. Clapperton was a man of strong and keen intellect. He was a good classical scholar, and he kept up his classical studies to the end. Almost the last time I called upon him, I saw on the table beside him his constant companions—his breviary and

his Horace. He was a great reader; he delighted in a keen argument on theological or other subjects. If I might point out one characteristic feature, not to say virtue, it was his punctuality. He was punctual in great things and in small. He was punctual in saying his office, in his studies, in his walks, at his meals. He was a man of sterling virtue. While he said his morning mass when he could, he never omitted his Sunday mass, even when his spiritual director advised him not to attempt it. His regularity at the public functions of the Church was a matter of edification to his congregation. When he had said his own mass, he never omitted to attend the public services, even when he had to be helped to and from the gate of the chapel. He had a strong will, and was fearless in giving expression to it. He was of a quick temperament, and could say quick and sharp things. The best picture is made up of lights and shadows, and it is the shadows that bring out the best lights. The most perfect man has his imperfections, and weaknesses, and failings. He were not human else. Mgr. Clapperton was a man in the best sense of the word. He was a Christian and a holy priest as well. His sayings and quips and sarcasms will be frequently remembered, when there will be nothing but kindly things said of him who uttered them. He hated sham and pretence; there was not a shadow of either in his open manly nature. If he did not always agree with the action even of his superiors, he did not hesitate to criticise them to their faces, while he yielded at the same time the submission and obedience of a child. The life of a priest is not one of stirring events. He has his mass and his daily office to say; he has to be at the beck and nod of his congregation, great or small; he has his sick calls to attend, to baptise the newborn, to unite those who enter the married state, to watch over the instruction of the young, to help and minister to the dying. From the cradle to the deathbed he is the helper, the friend, the consoler, the adviser of his people. Outside his own little sphere he is unknown to a world too busy and too much occupied in its own pursuits to remember or regard him. But it is of such units that the mighty fabric of the Church is upheld and maintained, its work for the salvation of mankind continued, and the injunction of its Divine Founder fulfilled, "Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you." Mgr. Clapperton did his part in all these things. The Holy Father acknowledged his merits by conferring upon him the highest honours of the Church outside the Episcopate—the dignity of Prelacy—without its Episcopal powers, and burdens, and cares, and responsibility. And now, my dear brethren, all that remains of our departed brother and friend is before you. The spirit has fled and has stood before the judgment seat of God, and has received its sentence. "We mourn not as those who have no hope." The imperfections of his human nature, the punishment due to sins not yet satisfied, may keep him for a time from the face of the Father who created him, of the Son who redeemed him, of the Holy Spirit who sanctified him. That eye once so bright and sparkling is closed for ever to this world; those hands so often raised to bless are still; those lips and tongue that frequently spoke words of wisdom and counsel are dumb. But they appeal to us still in silent supplication. They say to us—as the prophet said of old—

“Remember me, you, at least my friends, remember me.” We have prayed for him to-day. The service at which you have assisted, the prayers which have yet to follow, are not only the outward manifestation of our esteem and regard for him who was so lately among us; they are the earnest supplications of the living for the dead; they are the prayers of those whose prayers avail much before the throne of God for one who can no longer pray, nor supplicate, for himself. They are an answer to the universal call of the Church to her members, who repeats to them the words of Holy Writ—“It is a good and wholesome thing to pray for the dead, that they may be loosed from their sins.”

The obsequies were held in the church at Fochabers on 22nd July 1901. Bishop Chisholm was celebrant of the mass. Owing to the unsuitableness of the day on which the funeral was held, only the neighbouring clergy could well come to pay the last tribute of respect to the *doyen* of the Scottish clergy. A fair number, however, of the diocesan clergy assisted and rendered the music of the service. The body was interred in St Ninian’s Churchyard in the Enzie.

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This volume differs in a very important respect from any of its predecessors: the author is well-known to be an ardent advocate of reunion in the Scottish Church, he has therefore incorporated in his history of the Church of Scotland in Linton a very full and interesting account of the origin and rise of the Secession Church there, so that with the advent of the restored National Church the student may be at once well informed of the various relationships of the New Lights and Auld Lights to the parent Church. Not only so, but with the skilled assistance of his printer, he has compiled and charted an elaborate yet simple genealogical tree of all the Secession Churches within the county of Peebles. Not therefore in this respect will the succeeding generations need to enquire at their grandsires regarding the various ecclesiastical denominations of Peeblesshire: it is all here, plain and graphic.—*Peeblesshire Advertiser*.

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This, the eighth volume of the "Books of the Church" in the Peebles region, and the third, continuing and completing the record, during the period from 1690 to 1784, of the Cross Kirk of the old burgh, appears in happy time, when, as the author says, a new career is opening for the now ruined structure, once more restored to the townsfolk, who had been deprived of the possession of this ancient landmark "for exactly a hundred and thirty years to a day." The third section of the chronicle opens when the Cross Kirk had already reached an age of four hundred and thirty years. Less than another century lay before it as a place of worship. The story is continued, mainly in the form of extracts from the kirk-session records, during the ministries of the Rev. Messrs William Veitch, James Thomson, and John Hay, *tertius*, and of the Rev. Dr Dalgleish, in whose time, owing to the infirmities and inconvenience of the old building, a new church was provided, and its predecessor left to fall into ruin. The volume, which has been published with the aid of a grant from the Carnegie Trust, is adorned with a number of illustrations.—*Scotsman*.

This third volume completes the history of the Cross Kirk. In form and method it follows exactly the excellent lines adopted in the preceding two volumes, which brought down the chronicle to 1690. If in any respect there is any departure it is in the quality of the illustrations given and the unbroken continuity wherewith the story is told. Dr Gunn has essayed a herculean task in attempting to unearth the ecclesiastical history of every parish in the Presbytery of Peebles, and to the extent that he has already overtaken that project he has laid the Church of Scotland in particular under an obligation for all time. There is a fund of collateral information in these records, and a frank acceptance of bygone events, however ugly they may be. As usual the Neidpath Press deserves the highest praise.—*Glasgow Herald*.

This volume, published at a remarkably low figure, considering the handsome and attractive style of its production, is the eighth of the series of the "Books of the Church," by Dr Gunn. It concludes the chronicles of the Cross Kirk of Peebles from 1261 to 1784. While the book will have a special interest for those connected with the church, and for students of local lore around Peebles, there is nevertheless much valuable reading for the general bookman to be got from its pages. There are many ancient church documents reflecting early life in Scotland to be found within it, and the well executed illustrations help to render the pages attractive. The succeeding ministers of the church are recorded, and the chapter on "Life in a Country Manse about 1720," is extremely illuminative. Dr Gunn, in the writing and compilation of this volume, has done well a good work.—*Scots Pictorial*.

This is the eighth volume of the series of "Books of the Church," and it concludes the chronicles of the Cross Kirk. The present history begins at the close of the Second Episcopacy, with that form of Presbyterianism which remains down to the present day. It relates the last ninety-four years of the church's life, during which four ministers preached within its ancient walls. There are many original illustrations, which fully bear out the reputation of the whole series for their valuable and useful character.—*Peeblesshire Advertiser*.

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